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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LIII

JACKSON, MISS., January 29, 1931

NEW SERIES
VOLUME XXXIII No. 5

Gold Seal Six Per Centum Bonds For Sale

*Why be satisfied with four per cent on your money
when you can get six per cent?*

The bonds are going fast. If you want them, send exchange now

If taken by the first of February, purchaser will
receive accrued interest from December 1st

State Maturities desired and if these are out we shall give you the nearest to your preference

Send exchange made payable to the Baptist Education Commission to

**R. B. GUNTER, EXECUTIVE SECRETARY, BOX 520
JACKSON, MISSISSIPPI**

The University of North Carolina is said to be the oldest state university in America.

The Southern Baptist Press Association meets in Memphis, Tenn., Feb. 5-6, at the Baptist Memorial Hospital.

It is singular that some pastors feel it a binding duty when people move to the city from the country that they should move their church membership; but they may live in one end of a city and hold membership in another end without criticism. Two and two are four—sometimes.

Mahatma Gandhi, Indian revolt leader, was released from prison on Monday under the amnesty of the British government. He had been confined for nine months, and goes now to Bombay.

Pastoral changes: O. C. Anderson goes to Second Church, Catlettsburg, Ky. P. T. Threadgill resigns Kentucky Ave. Church, Oklahoma City. O. G. Matthews goes from Carmen to Watauga, Oklahoma. A. L. Gregg moves from Bridgeport, Texas, to Marlow, Okla. W. M. Groom resigns Ross Ave., Dallas, Texas. L. B. McClung resigns Eastern Heights, Columbus, Ga., to attend Southern Seminary. R. A. Scranton goes from Waco to Smithville, Texas. R. R. Brasher has been called to Ragland, Ala. Rev. L. M. Bradley died at Selma, Ala., recently, aged 77. R. A. Scranton accepts the call to Smithville, Texas.

Self Denial is not an act of a moment, nor of a month. It is a habit, born of a genuine conviction. There is little or no self denial in doing without something today in the expectation of making up for it tomorrow. Self denial is the saying No to self, putting self with all its appetites and ambitions under the ban, and living for a higher purpose. It is putting the will of Christ in place of our will. It is putting the work of Christ above every purpose or desire of our own. And this not for a day or for a season, but for life. It is to seek first the kingdom of God and his righteousness and not be always peeping around the corner to see what good you are going to get out of it.

SUNDAY SCHOOL ATTENDANCE JAN. 25

Meridian, First Church.....	679
Offering \$35.07	
Durant Church	200
Jackson, First Church.....	756
Jackson, Calvary Church.....	894
Jackson, Davis, Memorial Church.....	309
Jackson, Griffith Memorial Church.....	472
Jackson, Parkway Church.....	148
Jackson, Northside Church.....	65
Hattiesburg, Fifth Ave.	275
Offering \$72.91	
Brookhaven	535

Pastor D. H. Waters of Fulton is a patient in the Baptist Hospital in Memphis.

A rum laden schooner was captured and the captain killed on the New Jersey coast last week by a coast guard vessel. The schooner and crew were from Nova Scotia, and refused to stop when ordered to do so.

Dr. Charles A. Brooks, Secretary of the Northern Baptist Home Mission Society, died at his home in Tarrytown, New York, last week. He had recently made a trip to Mexico in the interest of the mission work.

The American Business Men's Prohibition Foundation with headquarters in Chicago reminds us that Canada prohibited the exportation of liquor to the United States as an act of neighborliness, though it cost the government \$12,000,000 to do it. There is a rising tide of opposition to government sale of liquor in Canada, the western provinces taking the initiative in the fight.

Recent experiences in the world of finance have given further proof, if that were needed, that we live by faith. When people lose faith, sometimes called confidence, fear seizes them and they stam pede like a herd of cattle. That is the reason many banks were closed in the last thirty days. It seems now that people are recovering their composure and the tide has turned in favor of sanity and better business.

It is said that the British liquor trade spends \$10,000,000 a year in advertizing.

John D. Rockefeller, Jr., is said to have subscribed \$250,000 to the Red Cross Drouth Relief Fund.

Rev. B. L. Bridges, who has been elected acting Mission Secretary of Arkansas Baptists, has served in that capacity once before.

It is said that brick 3,500 years old is being used to build a railroad station in Messopotamia. The bricks were made in the days of Ashurnosipal, "if you know what I mean".

Does giving the proceeds of an illegal show to charity make law violation a virtue? Why tax the devil to do charity work? Why form an alliance with the devil to serve humanity? Is it not just a way of passing the buck to Beelzebub?

Durant Church has had eight additions in January. Their Bulletin reports total gifts to all causes in 1930 to be \$5,191.84. Of this \$1,202.50 were given to cooperative program. Over \$4,000 were given to the building fund, not included in above budget.

The last issue (January) of "Church Administration", a monthly magazine by the Sunday School Board, was a special Relief and Annuity number. Henceforth the Board will issue a weekly bulletin, enlarging its "Hints and Helps". There was never any question as to the value of the magazine, now discontinued. The articles were well written, the writers and subjects well chosen. But the field was crowded, and the same effort expended otherwise will reach many more people. And speaking of the Relief and Annuity Board it ought always to be remembered that the Sunday School Board made the work of this board possible and secure by its original large gift to this cause. It is our impression that Northern Methodists devote the profits of their publishing house to the care of old preachers and their dependents.

HEARING THE GOSPEL FOR THE FIRST TIME

Ernest O. Sellers

The privilege of presenting the gospel to those who have never heard it before is a longing that at sometime fills the heart of every true servant of Christ.

It is this privilege, so constantly before our missionaries, that is the great—or greatest—lure that inspires them as they are separated from homeland and kinfolk.

Last summer, while in Brazil, I had such a privilege. Lt. Paul Porter, flight officer A. E. F., and formerly of the faculty of Baylor "U", now a representative of our Foreign Mission Board in Sau Paulo, Brazil, was the one who gave me that opportunity.

Taking me in his car we drove out from Campinas, in the state of Sau Paulo, a distance of over 200 kilometers, over mountains and through fine farming country, a land that is well settled, some of it for a considerable number of years.

Our party consisted of Mr. and Mrs. Porter (he has been ordained to the ministry since going to Brazil), the Campinas pastor, Rev. Anderson, who was born in Brazil of Swedish parents, a young native Brazilian school boy, and myself. We carried Bibles, Testaments and tracts.

In none of the towns where we stopped were there any known "believers" of any faith. Of course there was the usual big Catholic edifice but those who have lived in, or visited, South American countries know what that signifies and how vigorous the type of Christian life that is produced thereby.

Taking a position near the center of each town I sang (in English) and of course it attracted great attention. Lt. Porter (in Portuguese) then introduced the party to those assembled. Songs in Portuguese, in the singing of which I could join using the English words, were sung and then either Pastor Anderson, Lt. Porter or the school boy would deliver a brief gospel message.

At the close of each service Lt. Porter would hold up a Portuguese Bible and offer to give it to the one who would come forward, claim it, and promise to read it daily. Not once did he fail thus to give away copies. Following the service tracts and Testaments were freely distributed and, as opportunity offered, personal work was done.

This part of the great state of Sau Paulo, which is as large as Texas, has a great number of colonies, Italian, Lettish, Japanese, German, Syrian, and others.

On this trip we drove through the town of Sau Barnadino, in which was established the second Baptist Church on the continent of South America. It was organized by a band of Ex-Confederates from U. S. A. and has long since ceased to exist. The only direct result I found of the life of this colony was a small town of perhaps less than a thousand population, called Villa Americana, though its inhabitants are overwhelmingly Brazilian. In Villa Americana is a small, and apparently little used, chapel in which I was told an occasional Baptist service is held; it is also shared by a similarly small group of Presbyterians.

The question as to why the Baptist organization at Sau Barnadino died is easily answered. Religion, to them, was a question of language chiefly. They seemed to have no vision of their evangelistic debt to those among whom they had come to live, nor any missionary vision of the world's need and so their religious fervor died for want of an outlet. The colony has long been lost among the native Brazilians. I found some traces of them but as far as any lasting impression upon the land religiously or otherwise there were no apparent results.

We found one "believer" in one place, a mother who harbored in her humble home a daughter who has leprosy. Her joy over our coming was almost pathetic.

It was under like circumstances as these that our work began in Brazil less than fifty years ago, where God has truly wrought wonders. One's imagination is unable to conceive what the result would have been had anything like the same

degree of blessing and growth accompanied our Baptist work here in our own Southland.

The Baptist Bible Institute,
New Orleans, La.

—BR—

"END OF THE AGE"

—O—

In your issue of January 8, '30, there appeared under above caption a criticism, or review, of an article that I wrote in 1896 (printed at that time) and published in your columns Dec. 11, '30, written by Bro. W. R. Hunt, M.D., Tupelo, Miss. Under the headline, A Question, I asked the plain, simple question, "Does the Bible teach that by the 'preaching of the Word' and the ministration of the Holy Spirit, the 'world will grow better, more righteous,' until, by these agencies, the entire population of the earth will be converted to the religion of Jesus Christ; became true believers in Jesus, the Son of God; regenerated, 'born again'—saved—and thus the millennium be ushered in?"

I am aware that many, probably a "very respectable" majority of my beloved brethren do believe and teach that by preaching and teaching the gospel of Jesus, the Son of God, the time will come when all human beings, without exception, will become true believers in Jesus, the Son of God,—"children of God, by faith in Christ Jesus." (Gal. 3:26), before our Lord comes again. I believe that sin and wickedness will be as dominant among the inhabitants of earth when our Saviour and Lord comes again as it was when he was born in Bethlehem of Judea, and as it is today; and gave some quotations from the Bible that confirm me in that belief.

If my brother, Dr. Hunt, thinks my Bible quotations are irrelevant and misapplied, I will sincerely thank him (or any one) to give me their true meaning and application. My faith, or belief, expressed in words, deeds or writings, are subject to inspection and I count fair, friendly, helpful criticism. Seventy years ago I began an earnest search for the truth, because it is written, "the truth shall make you free." John 8:32. Pilate asked, "What is truth?" John 18:37. On behalf of his disciples our Lord prayed the Father to "sanctify them through thy truth," and added "thy word is truth." John 17:17. I am yet seeking to know the truth as revealed in God's word, the Bible, and appreciate any help my brethren may give me. I am not seeking controversy, but information. I am unwilling to be classed with any who have, do now, or may in future "set," or appoint, the date or time of our Lord's second personal coming to earth.—I have too often read Matt. 24:36, to be guilty of such arrogant assumption. (Note, however, that in this statement of our Lord, the time is confined to the "day and hour.")

I do not "understand (all) the teachings of the Bible," nor do I "know all past human history," but I do know that after the disobedience and rebellion of Adam, representative of the human race, his descendants were very sinful and desperately wicked. "God saw that the wickedness of man was great in the earth and that every imagination of the thoughts of his heart was only evil continually. And God looked upon the earth and behold it was corrupt; for all flesh had corrupted his way upon the earth." Gen. 6:5-12.

"The imagination of man's heart is evil from his youth." Gen. 8:21. "They are corrupt, they have done abominable work; there is none that doeth good, no, not one." Ps. 14:1-3, Ps. 53:1-3. "There is not a just man upon earth that doeth good and sinneth not." Eccl. 7:20. "The heart of the sons of men is full of evil." Eccl. 9:3. "The heart is deceitful above all things and desperately wicked." Jer. 17:8. "Out of the abundance of the heart the mouth speaketh." Jesus—Matt. 12:34.

I do not want to be "found sleeping" when the Master of the house cometh suddenly." Mark 13:35-36, but with those who are watching expectantly for his coming to "take his people to himself." John 14:3. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first: then we who are alive and remain ("shall be changed in a mo-

ment, in the twinkling of an eye," 1st Cor. 15:52) and caught up together with them in the clouds to meet the Lord in the air; to ever be with the Lord. Wherefore comfort one another with these words." 1st Thess. 4:16-17-18.

Will my dear brother answer my question in the affirmative and give Bible proof texts? "Time's up." More anon.

—C. M. Sherrouse.

—BR—

MOTHER—A HOSPITAL STORY

By Louis J. Bristow, Superintendent

—O—

She is the widow of a preacher who gave his life in Kingdom service, and she is the mother of a preacher who likewise is giving his life to preaching and pastoral labors. She had always been robust, and like most preachers' widows, poor. While at work she fell and broke her hip, and was brought to the Baptist Hospital in New Orleans for treatment.

It was, of course, a long drawn out case, for broken hips in elderly folk do not heal readily. Indeed, she remained a patient with us for about six months, when her son came and took her to his home. She was not fully recovered and probably never will be: but was able to walk on crutches.

We read much of providing for our indigent old preachers and widows of preachers; and this hospital does its part in caring for them when they are sick or hurt. The cost of this one case was nearly a thousand dollars. Is it not money well spent? Suppose she were your mother?

Do you have part in this form of Christian ministry?

New Orleans.

—BR—

ARE CHRISTIANS DEBTORS TO THE JEWS?

By Walter M. Gilmore, Nashville, Tennessee

—O—

After hearing Brother Jacob Gartenhaus, Atlanta, head of the Department of Jewish Evangelism of our Home Board, and his corps of helpers for a week, January 4-9, in a series of Jewish-Christian Good-Will meetings in the First Baptist Church of Nashville, Tennessee, we are quite convinced that we owe the Jews our love, our friendship, and our good will, to say nothing of the gospel. For was it not from the Jews came our Bible and our Christ, our only hope of salvation?

If there had ever lurked in our mind the slightest suggestion of a doubt as to the importance of Brother Gartenhaus' work, it would have been swept away completely after seeing him lead the Nashville meeting, which was a distinct success from every point of view.

The following telegram from Brother O. E. Bryan, Nashville, executive secretary-treasurer of the Tennessee Baptist Convention, addressed to the brethren in Atlanta, where Brother Gartenhaus held a similar meeting immediately following the Nashville meeting, expresses not only his feeling but that of hundreds of others in Nashville:

"The Good-Will meeting in Nashville was better than we had hoped. Cooperation of the Jews was fine. Many of them are interested and are enquiring concerning the truth. Our own Baptist people were revived and united in a way unsurpassed by any meeting of any kind in our city. No bad results were left. A high spiritual tide remains. We highly recommend our Jewish brethren cooperating with the Home Board."

These meetings were sponsored primarily by the Woman's Missionary Union of the Nashville Pastors' Conference. These organizations functioned effectively in preparing the way in each of the churches for a sympathetic hearing and thorough cooperation with the Jewish evangelists.

Brother Gartenhaus had associated with him in these meetings the following Jewish brethren, each of whom rendered highly satisfactory service: Rev. Abraham Benjamin Machlin, Chicago, Superintendent of Jewish Evangelization of the Northern Baptist Convention, Rev. H. B. Centz, Boston, Rev. Paul L. Berman, Atlanta, and Alexander Kaminsky, Chicago, famous Russian Violinist, and his daughter, Miss Anna Kaminsky, accompanist.

Rev. S. Shelby and ceding

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Housetop and Inner Chamber

Rev. S. G. Pope has resigned as pastor at Shelby and accepted a call to Centreville, succeeding Dr. L. B. Campbell.

Many will sorrow to learn of the death of Dr. J. M. Carroll of Texas. He was probably not so widely known as his brother, Dr. B. H. Carroll, but he was greatly beloved and useful. He lived to be something like 80 years of age.

Dr. Van Ness laughingly said the only objection he had to the practical work department of the Baptist Bible Institute in New Orleans is that he can hardly keep them supplied with Bibles which they are using in their missionary efforts.

Pastors L. G. Gates of Laurel and B. C. Land of Quitman both insisted on a reduction in their salaries over the protest of their churches. This they did not because there was a falling off in collections but they preferred to put themselves on the same plane with their people whose incomes have been reduced.

The American Red Cross is making its appeal to all Americans now for the immediate gift of \$10,000,000 to be given to drought sufferers in 21 states. There can be no question of the need, and it ought to be met immediately. Will Rogers, who is said to have given \$5,000 is afraid the people will starve if we wait for Congress to settle the question as to appropriating \$25,000,000 for this purpose.

Dr. Charles Lincoln White, of Boston, formerly Executive Secretary of the American Baptist Home Mission Society, will deliver the lectures at the Northern Baptist Theological Seminary on the William Cleaver Wilkinson Foundation, Feb. 11-13. The general subject of these lectures is The Christian Religion in Life; in Literature; and in Art. Dr. White's three lectures are on the subjects, The Spiritual Conquest of a Continent; Protestantism, Whither Goest Thou? and Going Forward With Christ.

Minutes of Bolivar County Association give names of officers, executive committee, ordained ministers, superintendents of Sunday schools, list of messengers, etc. Judge R. E. Jackson is moderator and Mr. J. E. Taylor is clerk. There are twelve churches reporting, eleven ordained ministers. Every church house is insured. The total value of church property, including pastors' homes is \$163,800. Eight churches report 235 baptisms. The present membership is 1505. That is the largest percentage of baptisms we have seen. The contributions to missions were \$4,240.40. The largest contribution came from Rosedale church, which gave nearly one-fourth of the amount, giving over \$10.00 per capita to missions. The total of gifts to all objects was \$36,409.57.

The Board of Trustees of Mississippi College at a meeting last week were confronted with the necessity of looking for a new president. Dr. A. K. Godbold recently notified them of his decision to remain as Secretary of Missions in Missouri. Material for college presidencies is not found in every woodpile, and the trustees are compelled to take time to look the field over carefully. In order that they may do this with thoroughness it was agreed to retain the present president, Dr. J. W. Provine for an additional period until they can find the man they believe can fill the office satisfactorily. People who are genuinely interested in Christian Education can now be of real help to the cause if they will definitely pray that the trustees may be divinely guided in their search for the right man. The condition of our educational work demands now the hearty support of all our Baptist people, and the working out of some of our problems demands the finest wisdom of the leaders and calls for the help of God.

Pastor Culp goes from Minden, La., to Dequoin, Ill. He has been pastor in Illinois before.

Rev. C. C. Jones has accepted the call to serve the two churches at Mendenhall and D'Lo. He resigns the care of the Poplar Springs Church in Meridian.

Brother E. M. Ferrell, who recently resigned the pastorate at Silver Creek, is visiting his sister at 1110 Fifteenth Street, Port Arthur, Texas. He is available for a pastorate in Mississippi.

The editor of the Commercial Appeal thinks the effect of the publishing of the report of the Commission on Law Enforcement and the remarks of the President thereon tend to line up the candidates for the presidency next year on this issue, placing Mr. Hoover as the candidate of a dry Republican party and either Franklin Roosevelt or Governor Ritchie as a wet Democratic candidate. Will the dry Democrats of the South have no voice in this matter? Are they to be bound, gagged, bagged or bought and delivered into the camp of the wets? Has a man got to choose between being a voter for liquor or a rebel against all his traditions? Have we got to put our consciences to sleep or else make an outcry against the control by the liquor barons?

The Round Table Conference in London participated in by various Indian people and representatives of the British Government came to an end last week. The sum of their work seems to be that India is promised dominion status in the British Empire as soon as they can agree among themselves as to what they want. Great Britain controls the foreign policy and keeps its hands on the purse strings. It will be difficult for the Indian people of various races, religions and casts to cooperate in a home controlled government. And even dominion status is a thing to be looked forward to and worked for for a good while to come. All factions in India are to participate and a law making body like the American Congress is provided for.

"His Very Own" is a real exposition of the Epistle to the Ephesians, from a particular viewpoint, which is a very good way to expound the scriptures. The book is by Norman B. Harrison and published by the Bible Institute Colportage Association of Chicago. It has 176 pages and sells for 60c paper or \$1.00 cloth, postage extra. The headings of the chapters give an idea of the point of view and the treatment. They are eight in number, including the introduction and concluding, taking the book of Ephesians chapter by chapter. The titles are: Most Wonderful Story Ever Told, Most Wonderful Body, Most Wonderful Building, Most Wonderful Walk, Most Wonderful Bride, Most Wonderful Warfare. Thus is the epistle followed chapter by chapter.

The report of the Wickersham Committee on Law Enforcement was made to the President last week and he passed it on to Congress. It has caused more excited comment than any document of late years. This report deals with the matter of prohibition enforcement alone. Mr. Hoover interpreted it as favoring the continuance of the prohibition amendment, and expressed himself as in accord with that conclusion and recommendation. The "wets" seem to have given it the same interpretation, for they are displeased with its contents and have been persistently firing into it from all quarters. Prohibitionists do not find it altogether satisfactory, but regard it as generally favorable to the Eighteenth Amendment. The Commission at least recommends that the Amendment be given a fair trial. Other alternatives to prohibition are suggested as possible, but not recommended. In the meantime the Amendment is in the Constitution and it is probable that more vigorous efforts will be made for its enforcement.

R. C. Blalock accepts a call to Hickory Flat, remaining in Memphis presumably.

B. L. Bridges becomes Mission Secretary in Arkansas, succeeding T. D. Brown, who goes to St. Charles Ave. Church in New Orleans.

Two of the members of First Church, Columbus, attended the Southwide Baptist Sunday School Clinic at the Baptist Bible Institute this week conducted by Mr. Arthur Flake. They are Mrs. J. D. Franks and Miss Pauline Phillips.

We sympathize with churches whose members have had their income reduced. Some of them have discontinued The Baptist Record from their budget. But we have an idea that The Baptist Record would be as serious a loss as other literature which has not been discontinued.

TELEGRAM

Please urge the pastors and churches to rush their gifts to the Baptist Bible Institute before February first. The bond payment of twenty-five thousand dollars must be met.

—The Baptist Bible Institute.

For any man to be found with money saved at a time when the institutions which God has planted go down for lack of support, is just as if a man saw his own country go down in defeat when his effort would have saved it. Here is a practical, not a theoretical test of stewardship.

Hints and Helps tells of a Negro Baptist Church in Arkansas on whose property a paying oil well came in. They proceeded to declare dividends among themselves and had to close the church doors against many applications for membership. Wonder if the Almanac has slipped one over on us.

"A Business Man Looks At Preaching" is a new volume published by the Sunday School Board of Nashville containing three addresses by Deacon Jas. H. Anderson of Knoxville. These addresses were delivered to the students at the Baptist Bible Institute a year ago on the Tharp Foundation. Mr. Anderson is a well known and very useful Christian who understands the business of a preacher and sympathizes with his task. These addresses are three in number, treating (1) My Pastors, (2) Financing The Church, and (3) The Morning Watch. We know no more helpful thing than for the preacher to get a good layman's point of view of his work, and we know of no one who could better present this view than Mr. Anderson. He does not call his pastors by name, but he speaks of them with appreciation, and makes them helpful to the young preacher. The other two lectures on Finances and The Morning Watch also came out of the speaker's experiences in these things and are most sensible and suggestive. It will be well for preachers and others if this book shall be widely read.

Signs a plenty. If anybody is looking for evidences of the presence of God in the world today, he needs to get only one eye open and look around. If people cannot recognize the hand of God in the orderly processes of nature; in the regularly recurring blessings of the day and the seasons, in the uninterrupted comforts which they have, may be we can discover he is at work when He rebukes us by taking away our comforts and the thing on which we depended for our happiness. Earthquakes and volcanic eruptions in Mexico may be more spectacular, but the vanishing of stocks, the depreciation of values, the gaunt figure of hunger creeping on the poor are signs a plenty that something is wrong. What does it mean when it is said that men shall faint from fear if it does not point to the man who puts a gun to his breast when financial troubles come? What does it mean by the stars shall fall, if it does not point to the failure of financial magnates? But such things are but the beginning of travail. For thus saith the Lord of hosts, Yet once, it is a little while, and I will shake the heavens and the earth, and the sea and the dry land. And this word "yet once" signifieth the removing of those things that are shaken as of things that have been made, that those things which are not shaken may remain.

Editorials

SIGN LANGUAGE IN THE BIBLE

In reality all language in its origin is sign language. In the "grammars" used a generation ago the definition of the word "word" was "the sign of an idea." The word idea itself meant originally something which could be seen, as an image or an object. A word whether written or spoken was a sign or symbol which stood for something in the mind. The thoughts of one mind could not be transferred to another mind without the use of some outward and visible or audible sign. The sign was the bridge which was crossed by an idea or a thought in going from one mind to another. Light is invisible until it strikes a material object. So thought, or truth, becomes real to us and becomes a common possession only when it is put into some visible or audible sign or symbol, commonly in words. Whether this is true of purely spiritual beings or not is another matter. But man in his present state must have some sort of palpable signs to convey or receive truth.

Words are our most common means of communication, but they are by no means the only means. Everybody uses other signs to convey his thoughts or desires. It may be done along with words as when one makes gestures in speaking. Or it may be done by a gesture without a word; such as nodding or shaking the head for yes or no. This could be illustrated without limit.

The American Indian is said to use sign language largely in communicating his thoughts, having few words comparatively. Some years ago a missionary who had labored many years among the Indians exhibited a great sheet ten feet square on which was a confusion of pictures drawn by Indians. It was utterly meaningless to the ordinary white man, but we were told that the whole history of this particular tribe was told in these pictures, a long story which was perfectly intelligible to the Indian. It was a case of sign language.

All religious and probably all fraternal orders have something of their teaching embodied in forms or symbols which are an example of sign language. Certainly this was true of the Jewish religion and is true of the Christian religion. The ordinances of the Lord's Supper and of baptism are examples of teaching by sign language. The account of the fall of man is a literal history, but the Lord used the symbolism of a tree and its fruit to teach Adam certain necessary truths. The whole Mosaic ritual, with all its sacrifices and tabernacle equipment, is sign language. When the Lord made the celestial bodies he said, "Let them be for signs." They were signs of the creative and guiding power of God, of his overruling providence. In this way they are constant teachers. David read their message when he said, "The heavens declare the glory of God and the firmament showeth his handiwork. Day unto day uttereth speech and night with night showeth knowledge. Their line is gone out through all the earth. To be sure there are people who see them every day and night, but fail to read their message. Just as there are people who may walk through a library with thousands of volumes but can't read a line.

The Old Testament is full of symbols which speak the sign language. The prophets used sign language to give force to their instruction or their message. Isaiah "went naked and barefeet" to impress his message. (20:2). In the New Testament Agabus took Paul's girdle and bound his own hands and feet to signify what would happen to Paul at Jerusalem, etc. etc.

Jesus was a master of sign language. Particularly did he use miracles and parables to make known the will and nature of God to men. The parables are word pictures to set forth great truths concerning the kingdom of God. It is said of Jesus that "without a parable spake he not unto them." A picture can be drawn with a pen

or crayon or with the tongue. It may bring the revelation to the eye or to the ear, or through both. The miracles of Jesus are declared to be "signs." That is, they are not merely proofs of the claims of Jesus, but they are a visible revelation of the nature of God as embodied in and revealed through the Lord Jesus Christ. His healing shows the love of God and the withered fig tree the judgment of God. They express more and express it better than could be done by volumes of description or theological argument. They are unmistakable signs.

But the one book in the New Testament which undertakes specifically to give us a revelation from God through sign language is the book of Revelation. "He sent and signified it (made it through signs) by his angel to his servant John." From start to finish the Revelation is given to us in the sign language, beginning with the candlesticks (lamp-stands) in the first chapter and ending with the New Jerusalem in the last chapter. Some of these signs or symbols are explained to us, the lamp-stands, the stars, etc. Some of them are simple enough to understand without explanation, the throne, the crown, the sword proceeding from the mouth, etc. But some of them are very difficult of understanding, at least they have not been interpreted to the satisfaction of all.

When you studied arithmetic you had some examples which were worked out for you that you might know how it was done. And then you had some problems which you had to work out for yourself. At first the problems were comparatively simple, but they became more complicated and difficult as you went on. Sometimes you could get an older and more experienced student to help you. And sometimes you had to go to the school master and get his help in working the problem. So we find it in the book of Revelation. We are told what some of the things mean. Other writers or students or preachers can give us some help. But maybe some of these things which are embodied in sign language in the book of Revelation, only the Master can help us understand. It is important to know what they mean. And the study is very fascinating. "Let him that readeth understand." Mk. 13:14.

HAVING EYES BUT SEE NOT

Generally when one is blind the defect in the eye is evident, that is, one can see from looking at the eye of a blind man that he is blind. But there are cases where the defect is not evident to others; the eye looks natural, but vision is gone. In a case like this you are surprised when you learn that such a one is blind. This is similar to the case of people who are suffering from spiritual blindness. You can't understand why they cannot see, but they do not. It seems that they ought but they don't.

That is to say there are people who seem to have normal intelligence and reason. They can learn from books; they can attend to business; they can converse intelligently about ordinary matters, but they "have not the knowledge of God." They are spiritually blind. Having eyes they see not.

Some months ago the writer was on the golf links with a man whom he had known all the life of the younger man. This young man had a little red "tee" or peg, which was to be stuck in the ground and used to "tee off" his ball. He dropped the small tee on the closely cropped grass and couldn't find it. To one standing by it was plainly visible, and directly before the eyes of the young man who was looking for it. It shone out conspicuously red on the green grass. But the young man looked for it in vain. He couldn't see it. His eyes appeared perfectly normal. They could distinguish forms and sizes without difficulty, but they couldn't distinguish red from green. To him these colors were exactly alike. To him there was no distinction between red and green. To a man with normal eyes this condition is incomprehensible, but is a known fact.

Now to a man who has learned to know God, everything speaks to him of God. God is over all, in all and through all.

The microscope and the telescope alike give

constant visions of his presence and his working. To one whose soul is attuned aright, every created thing which is in the heaven, and on the earth, and under the earth, and on the sea and all things that are in them are saying Unto him that sitteth on the throne and unto the Lamb, be the blessing and the honor and the glory and the dominion forever and ever. Rev. 5:13. But the fool looks up into the face of the whole orderly and beautiful and marvelous creation and says in his heart, "There is no God." To one "all things are of God." The other says "How doth God know?" And "Is there knowledge in the Most High?" Psalm 73:11.

Doubtless there were in Jerusalem on the same day on which Isaiah said "I saw the Lord, sitting upon the throne high and lifted up, there were people going about with their hands in their pockets and their eyes on the ground with never a glimmer of light in their souls. And that brings us to say that this same sixth chapter of Isaiah is probably more often quoted in the New Testament than any passage in the Old Testament. Again and again it is said, For the heart of this people is waxed gross and their ears are dull of hearing and their eyes have they closed lest they should see with their eyes and hear with their ears and understand with their heart and should turn and I should heal them.

The revelation of God is written upon every rock and every tree, is traced in the course of the stars and heard in the whisper of the winds or thunder of the storm. Nothing is so plainly written as the presence and working of God. But men's eyes are closed. Jesus, said "Blessed are your eyes for they see." He also said, "Blessed are the pure in heart for they shall see God." And Paul prays in Ephesians that the God of our Lord Jesus Christ, the Father of glory may give unto you a spirit of wisdom and revelation in the knowledge of him, having the eyes of your heart enlightened.

IN PATMOS AND IN THE SPIRIT

It is strange how some folks in trying to interpret the Bible, must always be looking for a "rational explanation" of everything. By this they mean some explanation that will denature the Bible by de-supernaturalizing its content and teaching.

We were made to think of this when studying the book of Revelation we came across the naturalistic, we will not say rationalistic, explanation of John's visions on the Isle of Patmos. In search for some way to take all the element of divine revelation out of Revelation as well as the other parts of the Bible these "rationalists" tell you that John got his vision from watching the waves lap the shores of the island, seeing the changing opal hues of sea and sky, hearing the roaring winds among the crags of the rocky isle and the thunderous breakers roar on the shore. That he pictures things coming up out of the sea and the spectral figure of one standing with one foot on the sand and one on the sea. All of this seems like a page from Alice in Wonderland, instead of being a serious revelation from God.

It is strange that people in an effort to be ingenious, will practice such flummery on the word of God. John represents that he was not only in Patmos but that he was "in the Spirit." That is, he was enlightened by and under the control of the Holy Spirit. Again and again John assures us that the words are faithful and true, that it is not a fancy picture.

Occasionally it happens with some good, innocent brother today that like Bamabas at Antioch, he is carried away with some dissimulation as that here spoken of. Recently a supposedly orthodox brother writing in one of the Sunday School periodicals, came out with an explanation of Paul's vision of the man of Macedonia, that it was all caused by an earnest conversation between Paul and Luke before they went to bed that night. It is to laugh! Only it is a serious discrediting of the Bible narrative, and appeals to a semi-diseased state of mind. Some of these smart guys can have visions today that Paul and John never dreamed of. They had better be careful or they will wind up in a hospital for nervous patients.

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"NO THEORY OF INSPIRATION"

Recently we heard this expression from a preacher who was asked his views as to the inspiration of the Bible. He claimed to believe in the inspiration of the Bible, but said he had no theory of inspiration. We had heard practically the same remark, or read it, from those who talked loosely about the atonement, namely that they "had no theory of the atonement". We had always wondered what these gentlemen meant, and wondered if they knew what they meant, or if they did not wish to prevent other people from knowing what they believed.

In the particular instance above referred to when the brother said he had "no theory of inspiration" he was asked to define what he meant by inspiration. He replied that he had never made for himself a definition of inspiration. He was then asked if he meant to say that he believed in inspiration but did not know what it was. He hasn't answered yet.

We are mentioning this case because it is typical of those who have lost faith in the historical accuracy and value of the Bible. It must be that they do not know their own minds, or they do not want other people to know what is in their minds. When Lindberg had flown the Atlantic and was interviewed about the merits of airships, he said that the one quality necessary in an airship was dependability. It must be dependable. You must know that every particle of material which has gone into it is sound and will stand the strain. You must know that these parts are so put together that they will function accurately and without fail. You must know what it will do, and that it will certainly do what it is designed to do and will not go back on you in an emergency.

The teaching and preaching of the Bible are the most important mission on earth. They are intended to carry you not across the Atlantic, but across the whole of life and across the gulf that separates time and eternity. To have loose views about the Bible, its accuracy, authority, historicity or value is to jeopardize the soul of every man who is brought under such an instructor. It is to make a wreck of religion and bring nothing but confusion and disaster upon every soul affected by such views.

Any man who is unwilling or unable to make a clear statement of his views as to the place the Bible holds in his thinking and faith and life, is unfit to be in the position of preacher or Bible teacher. We have sympathy with any man struggling with doubts and difficulties. We can respect a man who has clear convictions even when we believe him to be wholly in error. But we could never entrust the life of other people to either of these for his guidance. It is nothing less than the blind leading the blind.

"IN THE SPIRIT"

John in his account of the Revelation given him by Jesus through his angel on the Isle of Patmos, says that he himself was "in the Spirit on the Lord's day". The Lord's day here doubtless refers to our Sunday, or day of rest and worship, the day which commemorated the resurrection of Jesus. He marks the day which is significant in two ways: first it locates it definitely in time as a historic event and not a mere day-dream; second it indicates that John was more susceptible to spiritual impressions on this day. Not because it happened to be a certain day in the week on which alone God held fellowship with men; but because the habit of mind, the spiritual exercise and attitude of the day specifically devoted to meditation, worship and communion with God made him more susceptible to divine revelation than a day of ordinary occupation.

But what we are here concerned about is his saying, "I was in the Spirit". Every student of the Bible, certainly every preacher knows there are times when the force and meaning of the Bible truths are clear and powerful in his mind and heart. There are other times when they impress him or interest him little or none. The difference is manifest and the reason is not far

to seek. There are times when the mind and heart are sensitive to the touch of the word of God, and the soul responds with joy to its teaching. It is as rain on the thirsty soil, or on the new mown meadow. It means life and health and joy. Our spirits are stirred to their depths, and our minds become luminous as by contact with a great light plant.

The reason is that at such times we are "in the Spirit". Notice that last word Spirit must be spelled with a capital letter. This means the Spirit of God. It is not that we are just in better mental condition than usual, not that we are merely in the humor for reading or study. We are lifted up by the Holy Spirit of God. It is a rich experience, and all too rare.

The Spirit of God sensitizes our souls and minds and makes them susceptible to the impress of truth. Our minds are spiritually illuminated, and spiritual things become realities to us. It is easy to hear and recognize the voice of God. The scriptures become luminous and fellowship with God a delight. We are in company with the hosts of God and in fellowship with all who love him. Dullness passes away; leaden feet are lost and eagles' wings are given us.

John was "in the Spirit" and he could hear the voice of God. Paul had an experience like this of which he speaks (2 Cor. 12-1) when he says "I will come to visions and revelations of the Lord". He says he does not know "whether he was in the body or apart from the body". He was caught up into Paradise and heard unspeakable words which it is not lawful for a man to utter.

Fortunately for us John was told to write down his vision and send it to the churches. He heard and saw things which only a soul spiritually sensitized could hear. He declared them to us, but we will only be able to enter into any understanding of them if we too are in the Spirit. Paul says, Spiritual things are spiritually discerned and they are interpreted to spiritual men. Maybe this will point the way to understand some of the things in Revelation.

EAR-MARKS OF A LIVING AND GROWING CHURCH

First. And this comes first in the order of importance: the missionary spirit. What is the missionary spirit? It is the spirit that accepts the challenge and inspires the effort to spread the saving knowledge of Jesus Christ over the whole wide world. This spirit does not seek to circumscribe or limit in any way the field of its responsibility. The world is its field. The missionary spirit is reflected not only in what we do for others but in what we do for ourselves. A church that does not have the world outlook in its local program shows sure signs of decay and is on the road to certain death. Any effort to cut its missionary activity or support is a stab at the church's jugular vein.

Second. And this is close akin to the first: the evangelistic passion. This is the passion that yearns for the lost; that realizes the awful state of the lost; that earnestly seeks the lost and plans its program of preaching and teaching and training and personal ministry around the lost as the center. A church that would keep alive and grow must feel a deep anguish of heart over sinners and, like the Master himself, must regard its chief mission as a mission to the lost. He came "to seek and to save that which was lost."

Third. This undergirds and gives motive power to the other two: a love for humanity. God first loved the world before He gave His Son to die for the world. Jesus first loved us before He "gave Himself up for us." This love of God the Father and of Jesus Christ the Son was an indiscriminate love for human beings. This moved them to work out an impartial plan of redemption and offer it to the world without respect of persons. A live, growing church, therefore, must love people, drawing no lines of distinction between so-called classes. Paul said: "Let love be without partiality."—J. D. Franks in "Inform-er."

IDEAS AND BLOWS

It is said that a certain man who visited China saw two Chinese standing face to face with their noses not more than five inches apart shouting at each other and quarreling at the top of their voices.

The gentleman said to another: "I've watched these men for 10 minutes. Apparently they are braced for a fight, but neither has struck a blow, and neither seems nearer to striking a blow now than he was 10 minutes ago."

"Oh," said his colleague, "you don't understand the Chinese theory of a fight. The man who strikes the first blow in a Chinese fight indicates thereby to the onlookers that he has run out of ideas."

The incident at least suggests that the Chinese consider an argument better than a fight. And so long as ideas last, with them, there can be no fight. We have wondered if fights, whether between individuals or nations, are not always due to a lack of ideas. Rationality ought always be substituted for blows and it would if angry men were rational.—Alabama Baptist.

A RIDE ON THE PULLMAN

The busses and the autos are, for the time being, we are told, cutting down the travel on the good old Pullman car. No, not for me. I choose the Pullman. In the first place I can see all the "lay of the land" out the spacious, clear windows; or I can read a book; or take a "nap." If it rains or snows, no difference; even temperature; no catching cold; no tire punctures; no running out of "gas." Good "diner" on rear; good, hot coffee; a piece of fine fish or a luscious porterhouse; cherry pie. No accidents. There are more than 200 hurt or killed on the busses and autos to one on the Pullman. The fact is we have not heard of one fatality on the Pullman in two years. I'm going back home. I take a Pullman out of Kansas City on the "Frisco." I'm in Birmingham, Ala., the next day after, and in Statesville, N. C., the next day. Or I take the Pullman on the old "Mo. Pac.", wake up in St. Louis and get another Pullman on the Southern and land in Asheville, N. C., without change. Can you beat it? "Not much," says I. Suppose a wing breaks on the air? No sir, with Dr. Gambrell I prefer to "go the way of all the earth." People are silly. They'll learn better sense.—Word and Way.

Rev. A. B. Hill is now pastor of Bethel Baptist Church of Santa Paula, California, going there recently from Water Valley, Miss. His address is 241 N. Mill St.

Sombody said about making a pledge, Not promising to do anything is equivalent to promising to do nothing.

More churches seem jealous of their rights as sovereign and independent bodies when a convention advises them to take a collection than when a convention advises them not to take a collection.

Dr. R. B. Gunter is arranging for six Regional Conferences to be held in various parts of the state in the interest of missions and the whole denominational program; also one Conference in a central location accessible to people over the state. They will cover a period of two weeks, three being held a week, one each day. The dates are March 3, 4, 10, 11, 17 and 18. The last or seventh to be held in Jackson. They are to bring together people interested in the mission work and desirous of making the present year count for most in promoting the kingdom work. An inspirational speaker will be in each meeting, but the chief feature will be an open conference. Dr. Sallee of Richmond, Virginia, for several years a missionary in China, will be one of the speakers. Others will be announced next week. In the meantime, there ought to be earnest prayer for the blessing of God on the work being undertaken.

STUDIES IN REVELATION

(By L. D. Posey, Itta Bena, Miss.)
Chapter Seven

Before reading these notes, please read the chapter to be studied.

Introduction

The reader should remember that we still have before us in this chapter a part of the judgment scene which we have studied through the preceding three chapters. At the close of chapter six, we saw the results of the opening of the sixth seal. Terrible physical disturbances followed the opening of that seal which brought consternation to the remaining inhabitants of the earth. They recognized it as "the great day of his (the Lamb's) wrath," but instead of repentance and confession, they cried for the mountains and rocks to fall on them and hide them "from the face of him that sitteth on the throne." Rev. 6:16.

Chapter seven is a parenthesis that tells what took place in part on earth and part in heaven after the consternation following that seal, and before the further judgments following the opening of the seventh seal, which was itself composed of the seven trumpets.

Chapter Seven Studied

The expression "after these things" with which this chapter begins, conveys the idea that there was an interval of time after the events of the sixth seal, and before those recorded in this chapter. But there is no intimation as to the length of that interval; but the nature of the case would imply that it was not long. Perhaps only a few weeks; just time enough to see the effects of the judgments thus far.

"The four corners of the earth," simply means the four points of the compass,—east, west, north and south,—and in no way conflicts with the shape of the earth, as the critics would try to make people believe.

"Four winds" means "unseen powers." From what follows in the next chapter, we would infer that in this instance it means what we call the unseen powers of nature, which God often uses in his judgments upon impenitent sinners in this world. These four judgment angels hold back the unseen powers until one hundred and forty-four thousand Jews are sealed by the angel having the seal of the living God.

Whether or not there was a visible bodily mark as the result of this sealing, we are not told; but in the fourteenth chapter we find this same 144,000 standing with the Lamb on Mount Zion "having his Father's name written in their foreheads." To say the least of it, it was visible all the time to Jesus and his Father.

The observant reader will note that in this sealing, Dan is not mentioned, but Manasseh, Joseph's son, is used to make up the full number of the twelve tribes. Also, that the names do not occur here in the order of their birth as sons of Jacob. A very ingenious answer has been worked out in answer to both these facts, because of the original meaning of their names. I question seriously the correctness of this explanation, and refrain from giving it. To my mind this tribe lost its place because it had led the ten tribes of northern Israel in idol worship. I think Amos 8:14 makes that clear. That prophet says, "They that swear by the sin of Samaria, and say, Thy god O Dan liveth; and, The manner of Beersheba liveth; even they shall fall and never rise again." As Dan lost his tribal place by his idolatry, so the whole ten tribes of northern Palestine lost their national place by their idolatry. This is the reason for the "lost ten tribes of Israel." America has three gods,—gold, pleasure and style. I wonder how much longer God will permit us to worship these gods before bringing us as a nation to judgment?

An idea is common among the people that God is already forever done with the Jews, both as to race and nation. The Bible does not so teach. God's covenant with them is an everlasting covenant, and therefore will never be broken. Their broken off and blinded condition is only "until the fulness of the Gentiles be come in." Rom. 11:25. According to Dan. 9:27, there will be seven years yet before the return of Jesus during which God will deal with the Jews as his people, and in preparation for the new dispensation which

will be ushered in by the coming of Christ a second time. This sealing in the chapter before us is in part a preparation for that grand time. This same subject will come before us for study later, so no more of it now.

Beginning with verse 9 of this chapter, we have John's vision of "a great multitude which no man could number of all nations, and kindreds, and people, and tongues," "...which come up out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." These "stood before the throne and before the Lamb, clothed with white robes, and palms, (signs of victory) in their hands."

As the 144,000 sealed Jews were a separate class from all others on earth, so this multitude is separate from all other groups in heaven. They have neither thrones nor crowns, only palms of victory. They come up "out of" not "through" great tribulation. That means that they were saved during the time that God's judgments were being poured out upon a wicked world.

Conclusion

This chapter brings before us some important truths:

1. In wrath God remembers mercy. Contrary to preconceived notions some people will be saved during the judgment period; saved as all others are that are ever saved at all, by the blood of Christ. There is plenty of scripture for this assertion, but space forbids a discussion of it here.
2. That God reserves for himself an elect remnant of 144,000 Jews with which in part to begin a new dispensation on earth, the period of the millennium.
3. That those who are saved during the judgment period do not have the same position in heaven that those do who are saved before that period begins.
4. That the judgment period is of considerable length, and that mighty and stirring events will be taking place throughout the world during that entire period.

How much better to trust Jesus and be saved now, and then learn what his word teaches.

—BR—

THE OLD KING TREE

By Rev. Warren L. Steeves, D.D., Waterloo, Iowa

—O—

That tree stood in the forest of Maples on the summit near a rugged slope on Gowland Mountain, N. B., Canada. The sunshine and showers, the snow and frost had done their best and their worst work for him. Still he stood and each springtime, put out new branches and leaves.

It was in this forest of Maples, wherein the days of March, when the sun was rising earlier and setting later at night and the flakes of frosty snow gathered in the night, that they came with their adzes, augurs, spiles and tin-pails and they bored holes into the side of the tree and the sweet sap ran out and was gathered and from it was made the delicious syrup and maple sugar.

But the old King tree was the most interesting of all in the forest, and although men were there who had lived years, no one could tell when the tree had been planted and they only guessed its

—BR—

Our sympathy is with brother J. B. Wages, whose wife passed away recently. age. But the sugar maker came to it every year and bored not only in one of its sides but possibly in three and it gave out each year its very life. Whether other trees yielded or not, the old King tree always had something to give.

And what about its roots, O how rugged they were! They reached down and between the crevices of the rocks, they wound themselves about the roots of other trees, they bulged above the earth end were like the supporting foundation of some mighty pillar.

The King tree never failed, its roots sank deep, its branches rose high, its circumference was vast, it poured out its life but its hurts were healed each year and again it stood ready for the incessant demands that were made upon it each springtime.

Sometimes we have seen in the church of Christ, a King tree like that, his roots have sunk down deep into the Bible, its doctrines and its truths are fully accepted and faith has become

a great pillar, and love is a gracious foliage, for that man the Word of God has been a hiding place from the winds and like rivers of water in a dry and thirsty land. Though temptations and sin, and suffering and disappointments and heart-aches have bored into the very life, yet that man in the church has stood like a great King tree, and each day his hurt has been healed by the gracious presence of Christ in his life. And he has raised himself far above the small irritations and little concerns of life, and he has spent and been spent for the good of man and the glory of God. He has been a King in the forest of man.

God give us more Kingly preachers, Kingly deacons, and Kingly men in the church.

—BR—

The editor of the Alabama Baptist comes out squarely for a new cooperative program in which there shall be two departments, one for missions and the other for education and benevolence. He says the present plan is not getting results and is not going to get results.

—BR—

Dr. W. C. Bitting of St. Louis recently died at an advanced age. He was for many years pastor of Second Baptist Church of St. Louis and at the same time, or a part of the time, Secretary of the Northern Baptist Convention. He was we believe a native of Virginia, but most of his life identified with Northern Baptists and a man of liberal theological views.

—BR—

"Cadet Stephen" is an interesting story by Alice Pickford Evans, a well known story writer. This book goes through experiences of school, travel, study, observation and a variety of experiences. The author lives in Massachusetts, tells of a boy's school days in Virginia, of travel across continent, through the Fiji Islands and other interesting places. Close contact with missionaries gives the book real value, and the whole story is interesting and wholesome. It is published by The Judson Press of Philadelphia and sells for \$1.25 net.

—BR—

"Seekers Of Light" is the title of a series of talks published by the Judson Press of Philadelphia, made by a young preacher, Clarence W. Cranford to young people in assemblies and published by their request. They are described as "vesper messages", and a "log of soul travel". They are sympathetic with young people's needs and point of view. Many good suggestions are found in them, and we believe young people will read them with profit. There is probably of necessity a certain measure of immaturity in them and some conceptions which we believe to be misleading. Of this kind is his remark that "The Christian faith will not become the Christ of every road" through the process of superimposing our religion upon people of other religious systems. Then he suggests rather that we should "share our culture with all folks to whom we would interpret his life—to offer the scientific spirit and method, the physical and moral values of play and wholesome recreation". This is just poor baby talk. The price of the book is \$1.25.

—BR—

Our Baptist people hardly realize the burden they often impose on boards of trustees. They many times give sacrificially of their time and money to the interest of these institutions, and sometimes are put in very embarrassing positions financially. This writer when a member of the board of trustees of the Baptist Hospital in Jackson, and also as a member of the Mississippi Baptist Education Commission had with others to personally endorse notes for these institutions in order to keep the work going. He is grateful that he never sustained any loss thereby. For the past three years the trustees of the Baptist Bible Institute have had personally to sign a note for money borrowed to continue the school. It is well known that a man's credit is in this way limited in running his own business. These same men have given most liberally to the Institute and to the cooperative program. If our Baptist people knew what burdens they are carrying surely they would come to their help. To save the Institute these men are carrying the denominational burden.

Stewardship Department

G. C. Hodge, Secretary

"Every member of every church contributing every week to every cause, in proportion to his ability."

HOW ONE CHURCH FINANCES ITS WORK

H. W. Connelly

I have been asked to tell, in detail, how we handle the finances in our church. I wish to discuss it under the divisions of the plan, the preparation and the pay. For three years, we have been laboring under a heavy building program of both pastorium and church, involving an expenditure of approximately \$125,000 with no wealthy members from whom to draw large sums. I am happy to say, however, that we have put more money into our organized work during these three years than in any other similar period in the history of the church.

Members Taught to Give Regularly

The Plan—We agreed on two things before launching the building program; first, that we would not reduce our contributions to denominational objects, and second, that we would endeavor to raise the money in a way that would educate our people to give regularly and thereby enable the church to keep the stream of liberality flowing into the Lord's treasury after the buildings are paid for. We tactfully prepared the soil and converted the Ladies' Aid Society into the Missionary Society. We abandoned all methods of raising funds by sales, bazaars, et cetera, and entered upon the Bible plan of stewardship. Our unanimous testimony is that this is the easiest and best way to finance the Lord's work.

We have three budgets, including all of our needs for a year—a definite amount for all current expenses, a definite amount for the Co-operative Program, and a definite amount for the building fund. We have one subscription card for the three budgets and each member is asked to subscribe a definite amount to each of the three objects. We have one carton of fifty-two duplex envelopes for current expenses and the Co-operative Program, and fifty-two envelopes of a different color for the building fund. We conduct one canvass a year, endeavoring to enlist every member of the church in supporting all these objects. We have three treasurers—one for current expenses, one for the Co-operative Program and one for the building fund. This is necessary in that it makes three people vitally interested in the finances of the church and prevents one object from robbing another. Every dollar goes to the definite object that the giver intended.

Preparation Essential to Canvass

The Preparation—The main thing in an every-member canvass is the preparation. Sixty days before our canvass, the finance committee very carefully worked out the three budgets and presented them to the board of deacons and then, on a blackboard, to the church. An entire service of the church was devoted to the discussion of them. The finance committee then prayerfully picked the names of the canvassers from the financial secretary's book and recommended them to the church for election. Three meetings were held with the workers, training them for their work. The Tithers' Band spread information and solicited new members. Four-minute speakers were used at every service. The territory was divided and workers sent out, by twos, to visit all the homes in the interest of the church and to spread information. A school of missions was conducted for a week. Four classes, adapted to various ages, were held each night for an hour, followed by an address to the entire school by one of our missionaries. The finance committee mailed a letter to each member, explaining the budgets and percentages, in detail.

Revival Also Aids Canvass

In addition, we held an annual revival meeting during this 60-day preparation, with special emphasis on stewardship. This enabled us to get information to a large number of indifferent mem-

bers whom we could not otherwise reach. It did not hinder the spirit of the meeting, however. During this year we have had 146 additions to the church—over one hundred by baptism.

In preparation for the canvass each year, our Sunday School teachers, W. M. S. and B. Y. P. U. leaders, deacons and deaconesses, all talk 100 per cent enlistment to their respective groups. We especially stress four things: (1) Every member to subscribe; (2) Every member to subscribe to all three budgets; (3) Every member to subscribe on a weekly basis; (4) That the tithe be the minimum contributed. Streamers are put up in the building with stewardship mottoes on them. On the morning of the canvass, the pastor takes a blackboard into the pulpit with the detailed items of the three budgets on it and puts \$1.00 in the current expense end of the envelope and explains what per cent of it goes to each item in the budget. Then \$1.00 is put in the other side of the envelope and explanation given as to what per cent of that goes to the different objects of that budget, and likewise in the building fund envelope. The service is closed with a sermon of prayer and victory.

Members Come to Church and Subscribe

Instead of going out and hunting up the members, they have been requested to come voluntarily to the church and register their subscriptions between the hours of 1:30 and 5 o'clock. At the close of the morning service, the workers are served a lunch and they assemble in the basement room for a season of prayer and are signed up and given final instructions for their work. The church roll has been copied on information cards that show how much each member subscribed last year, how much he paid and how much is expected of him next year. This information is invaluable to the canvasser. If something like this is not done, many will put down the same amount that they gave ten or twenty years ago when eggs were 8 cents per dozen and butter was 20 cents per pound. These cards are divided alphabetically among ten tables and each table is marked by large initial letters indicating the names to be found there. For instance, A-B is at one table, C-D at another, and so on. Three workers are assigned to each table, one to sign up the members and the other two to help. As the members enter the room, ushers shake hands with them and conduct them to the proper tables. They are then taken to the envelope table and given their carton of envelopes with their name, the amount of their subscription to each budget written on the cartons.

This year, the rain poured in torrents all the Sunday afternoon that was designated for the enlistment, but 652 members came through the downpour and subscribed approximately \$23,000 to all objects. They over-subscribed our quota to the Co-operative Program. We were so delighted with the plan that it was repeated on the following Sunday and the number of subscribers was increased to about 900. Those who did not come were visited by the finance committee. Three years ago only 250 of our members were contributing through the envelopes. Now, about 1,100 are signed up. Then the church was raising, for all purposes, \$10,500 a year. In 1926, we raised a total of about \$31,000. Our entire budget for 1927 was \$36,300.

Mission Money Sent Promptly

The Pay—The financial secretary posts all envelopes and puts money in the bank for the three treasurers. All mission money is sent to the state treasurer at the first of the month. We try to be as accurate in our bookkeeping as a bank. Monthly statements are sent out to all members who are in arrears. Each quarter a visit is made to each one who is behind and he is urged to pay up, is possible. April and October are "catch-up

months," when we again use our four-minute speakers and endeavor to get all subscriptions paid up and all others to either subscribe or pay something. Near the end of the church year, a typewritten list of the membership is placed in the vestibule of the church and all who subscribed and paid up in full have gold stars placed by their names. All other contributors get a red star by their names. This list is preserved and when the Every-Member Canvass is put on, a silver star is also placed by the name of those who signed up. This causes a great deal of wholesome enthusiasm and it enables Sunday School teachers, W. M. S. and B. Y. P. U. leaders, deacons, and deaconesses, to know those on their respective groups who have not enlisted, and they can greatly help in getting them into the harness.

New Members Enlisted Promptly

As new members come into the church during the year, they are given a letter of welcome with a request to call at the church office before the next Sunday and enlist and get envelopes. If they do not come, the finance committee visits them. It is not difficult, as a rule, to enlist those as they join.

—BR—

It is said that Dr. Edwin M. Poteat has resigned the pastorate of Second Church, Atlanta.

—BR—

Richard M. Johnson, still living, was graduated from William Jewell College in 1855. His grandson was graduated from the same institution in 1911.

—BR—

The Chairman of the Committee on Unemployment appointed by President Hoover estimates that in the United States there are between four and five million totally unemployed.

—BR—

The First Baptist Church of Hattiesburg has called, we are told, Dr. T. P. Harvey, now pastor of Belden Ave. Baptist Church in Chicago. He will find in this church an opportunity for great service and in Mississippi a brotherly fellowship.

—BR—

Nearly 2,000 people are won to Christ every year by the students of the Baptist Bible Institute through their mission work in New Orleans and the work of student pastors in churches which they serve. Do you believe that this work should go on?

—BR—

The Board of Trustees of the Mississippi Anti-Saloon League will meet in special session Feb. 4 at ten A.M. at First Baptist Church in Jackson. All members of the board and all interested in its work are urged to attend. N. S. Jackson, Superintendent.

—BR—

The following is taken from The Baptist Messenger and refers to one of our well known Mississippi missionaries: "Dr. E. N. Walne, for nearly forty years, a missionary of Southern Baptists to Japan, has suffered a breakdown in health, and is now under treatment at La Jolla, San Diego, California. He is an intimate friend of Kagawa, the well-known Christian evangelist of Japan and has published many tracts and books for Kagawa."

—BR—

If you believe in the sort of work the Baptist Bible Institute is doing and has done in New Orleans, the greatest mission field in the South, surely you will consider it a privilege and an honor to have the opportunity of sharing in its work by a worthy contribution to it now as it seeks to meet its bonded indebtedness Feb. 1st. Haste is necessary. Send immediately to Baptist Bible Institute (Emergency Appeal), 1220 Washington Ave., New Orleans, La.

—BR—

Dr. Norman W. Cox of the First Church, Meridian, and I assisted Dr. C. W. Elsey and his church, Shelbyville, Ky., the first two weeks in January. Dr. Cox brought wonderful Gospel messages. The people came in large numbers and heard him gladly. The Lord graciously blessed the truth that His servants brought in sermon and song. Thirty-five were added to the church, over two-thirds of them coming for baptism. God's people were greatly revived and all of us were left on higher ground.—Joe Canzoneri, Jackson, Miss.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Young People's Leader—Miss Frances Landrum
Col. Cor.—Mrs. D. M. Nelson, Clinton, Miss.
Rec. Sect.—Mrs. D. C. Simmons, Jackson, Miss.
Per. Service—Mrs. R. A. Kimbrough, Charleston, Miss.

Pres.—Mrs. A. J. Aven, Clinton, Miss.
Vice-Pres.—Mrs. G. W. Riley, Clinton, Miss.
Cor. Sect.—Miss Fannie Traylor.

Mission Study—Miss Margaret Buchanan, Blue Mountain, Miss.
Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Margaret Fund Trustee—Mrs. W. J. Davis, Jackson, Miss.
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

It is a great joy to pass on to the readers of this page the following very interesting letter from our own Minnie Landrum. How her heart turns yearningly to us here in the home land as she labors so far away, and amid such difficult conditions. Can we do less than bear her up on wings of daily prayer? How her heart longs that we shall talk to the Father in her behalf. How it will hearten her for the great responsibilities she faces. In his address before the recent S. S. Conference, Dr. Truett spoke noble words of commendation of the faithfulness and loyal spirit of our Latin-American Missionaries. He gave a new and masterly appraisal of the far-reaching influence of our missionaries and their work. Let me urge every Missionary Society to read this letter from Minnie Landrum and then pledge to her anew, your loyal support through prayer:

Rio de Janeiro, Brazil,
Caixa 2655,
December 22, 1930.

My dear Mississippi Folks:

For the first time since being a missionary I want to take advantage of the splendid offer that the W. M. U. makes to the lady missionaries. Now, as the year draws to a close my mind turns longingly to home, loved ones and friends, and it is with the greatest pleasure that I write you on this hot, hot summer night. As you celebrate the Lord's birthday I pray that His love and peace will fill your hearts to overflowing. May it indeed be a joyful occasion for each of you.

As I review the year's work, I can with the Psalmist say, "The Lord hath done great things for us; whereof we are glad." Like each of you we have had problems, difficulties and discouragements; but the mountain top experiences have been many and have prepared us for the difficult places as we journeyed along the way.

One of the brightest experiences during the year was that of the Latin-American Baptist Convention which brought to us messengers and visitors from six countries. Among them were Dr. and Mrs. Truett, Dr. and Mrs. Ray, Mrs. Bottoms, Miss Mallory and Mrs. Lawrence, some of the outstanding leaders of the Southern Baptist denomination. I was fortunate in that I accompanied Miss Mallory on some of the visits that she made out from Rio. It thrilled me as I saw how well received her messages were and how the people begged that she remain in Brazil to help us. How wonderful it would be if we could have her for keeps!

Another phase of the work for which I am glad has been that with the women and juniors of First Church of Rio. It was a rare privilege to meet with the W. M. S. every second Friday night for its monthly meeting. I was made happy as I observed how "steadfast, unmovable, always abounding in the work of the Lord" some of them have been during the year. Then who would not rejoice to watch sixty or seventy junior boys and girls, the ripe evangelistic age, Sunday after Sunday as they read, studied and memorized portions of God's Holy Word.

Innumerable have been the blessings that I received serving in the capacity of corresponding secretary and field worker of the Brazilian W. M. U. Considering the circumstances during the year, I would not ask for better cooperation than that on the part of most of the state officers. As you know, poor ways of communication and revolutions hinder, yet almost every letter received during the year has been one of encouragement. Some have told of sacrifices made on the part of individuals; others have told of visits of a whole month out in the far-away places

where the workers are in deed and truth few in number.

Since January 1930, I have attended four state W. M. U. Conventions. I tried the best I could to keep the work before the ladies. The last Convention that I attended was in Bello Horizonte, Minas Geraes. Bello Horizonte is the capital of Minas Geraes and is a beautiful interior city with a population of about 120,000. Since the Revolution, one cannot go to Minas without a special permit from the Central Police of Rio. This can be obtained without much difficulty. I had to make only two trips to the Police for it and on the last trip I was caught in a heavy rain and had to walk a block or two in water that came up over my ankles. That didn't worry me as one gets used to that in the tropics.

Christina Christie, daughter and Mr. and Mrs. A. B. Christie and I hope a future W. M. U. worker for Brazil, went with me. We made most of the trip at night, leaving the Central Station at 6:30 P.M. and arriving at Bello Horizonte the next morning at 11:30. The women had their W. M. U. meeting the afternoon that we arrived. We ate breakfast (noon day meal) and then hurried on to the church. The program began at 1:30 and closed at 5 P.M. There are only eighteen societies for the women in that state. Most of the societies were represented either by women, men or letters. The crowd was not very large, due in part, to the financial crisis and also to the recent Revolution. The spirit of the meeting was fine and I predict for the Minas W. M. U. a year full of good, solid work. Everything points that way now.

We remained over ten days to take part in the Institute that always follows the State Convention. I taught our Manual of W. M. U. Methods (new one that is just off the press) to the Y. W. A. girls at morning and then again to the women at night. There were about thirty in the two classes and I have never seen greater interest in study courses. Their enthusiasm and interest almost overwhelmed me. We talked W. M. U. morning, noon and night. I was in close contact with the state officers and two Y. W. A. counselors, so you can see why we talked the "Why and How of W. M. U."

I was also invited to meet with the W. M. S. of the First Church of Bello Horizonte for their monthly meeting on Thursday afternoon. Mrs. Maddox asked me to speak to the ladies and I based my remarks on "How to meet the points in the Standard of Excellence". We explained the meaning of the tithe and talked about the promises and blessings to those who do bring into the treasury the tenth. Several of the women promised to set aside a missionary hen for 1931. I'll write and tell you the results next year. Edith Allen says that almost every woman in her suburban society has a missionary hen now.

I know my letter is already too long, but I want to tell you just a little about the work of our Publishing House of Rio. One thing that we try to do is to encourage the people to distribute religious literature. A special discount is given to those who subscribe for the denominational paper, "The Jornal Baptistas", to be sent to the jails. Many people, and especially women, are very interested in this kind of work. Just today my heart was touched when Luciola, the girl who has worked with me in the office this year, brought the following letter for me to read. It was addressed to the Editor of the "Jornal Baptistas". It was poorly written, scarcely a word was spelled correctly. I have translated it word for word and am passing it on to you,

Sao Felix, Bahia, Dec. 11, 1930.

My dear Brother:

The purpose of this letter is to tell you that I want to follow the Baptist religion. I have been reading the "Jornal Baptista" and like it very, very much. I received a letter telling me to buy a Bible, but I haven't bought one because I have no money. I am in prison and I receive only six cents a day and this hardly pays for my daily food. This is the reason that I have not bought a Bible. I did not follow the Baptist religion sooner because my parents told me that it was against God.

I am writing this because I consider myself a believer; I also ask you to please send me some tracts so that I may learn more about the Baptist religion. When you write me send it to the Sao Felix prison. I have been here 1½ years because I hurt my neighbor. I have repented many, many times. I know I did wrong and I am very sorry that I wounded him. I have been here all this time without a trial.

The Catholics never visit me in prison, but the Protestants come often, and as they say, "I have faith in Jesus", and I believe He will open the door for me to get out of prison.

I thank you for your reply.

Jose Gabriel Moreira.

Just a few days ago I received a Christmas check for five dollars from my mother. She told me that during the year she had a missionary hen and had sold the chickens and wanted me to have the five dollars that the chickens brought. She requested that I use it for myself. I immediately wrote mother and told her that I could not use the missionary money for my own pleasure, but that I would wait and spend the five dollars as needy places opened up. It is needless for me to tell you that I asked to send the Bible, which cost fifty cents, and 20 different tracts teaching about Baptist beliefs and the plan of salvation which cost 10 cents, at once to Sr. Jose. These were paid for out of the \$5.00 from mother. I want you to pray that he may be a true follower of the Lord. Some of our best native workers today were led to Christ while in prison, their interest being first aroused by the reading of the "Jornal Baptista".

You will not forget to pray for us this year, will you? It is a great privilege to talk to God about the work in every place. I am remembering you as you work, study and pray there, and together let's pray for the work the world round. May His rich blessings be yours each day of the coming year.

With lots of love, I am as ever,

Minnie Landrum.

The North Ave. Church of Baltimore changes its name to McCormick Memorial in honor of former pastor Hugh P. McCormick, who was also for several years missionary in Mexico.

Brethren Bryan Simmons and Atley J. Cooper assisted pastor Carroll Hamilton in a meeting at Skene last week. There were two additions to the church. This church reported 110 baptisms last year.

Miss M. M. Lackey has returned from a restful trip to Texas, where she spent part of January visiting her brother. She also visited the Seminary at Ft. Worth and reports that if this school of the prophets can get by this present distressful financial period, it has assurance of fine support in the future. Miss Lackey is refreshed by her trip and will begin her work at the Mississippi Baptist Hospital in Jackson as hostess Feb. 1st.

The Baptist Record

Published every Thursday by the
Mississippi Baptist Convention
Board

Baptist Building
Jackson, Mississippi

R. B. GUNTER, Cor. Sec'y.
P. I. LIPSEY, Editor

SUBSCRIPTION: \$2.00 a year, payable in
advance

Entered as second-class matter April 4,
1918, at the Post Office at Jackson, Mis-
sissippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in
your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from
the list.

Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words, inserted free. All
over these amounts will cost one cent a
word, which must accompany the notice.

East Mississippi Department

By R. L. Breland

The Passing Throng

Last week I spent some three
hours in the railway station at
Jackson at night and watched the
scores of people who came and went
in that busy place where the ends
of the state meet. The study of
folks and faces while there with not
much else to think about was inter-
esting.

One thing I noticed that the crowd
was not as large as usual, and one
"Red Cap" said that he was starving
because people were not traveling;
and those who did travel were more
able to carry their own baggage
than in former days. A large per-
cent of those who were passing to
and fro were seemingly working
men, clad in their overalls and seem-
ingly no particular destiny in view.
It spoke to me as the unemployment
situation more forcibly than any-
thing I had seen. More people than
most of us think are hard put to it
to keep the wolf from the door and
are grabbing at every hopeful sit-
uation to relieve their condition.

One fairly young man came in
dressed in very poor clothes and hair
and beard unkempt. He had a sad
look on his face. Pretty soon he
made some remark and we talked
for a while. His little child was in
the hospital for treatment for burns,
his wife was with the little sufferer
that had been at the hospital for sev-
eral days, he had caught a way and
had come up to see about the little
boy. It was some twenty-five miles
to his home, he had no money to
ride on the train, it was dark and
he was afraid to walk the roads
alone at night; so he was spending
the night in the station. (Note—
Things have come to a pretty pass
when men cannot travel our high-
ways unmolested; something is
wrong with our laws or their en-
forcement.) When I started to
leave he told me that he was
strapped and had not had a bite to
eat. I could tell that he was not a
professional bum, for they have their
stock-in-trade way of coming at such
matters which he did not have; so
he got something to eat.

In contrast, a woman some thirty
years old, if ages of women are evi-
denced by their appearance, came in
leading one of the biggest dogs I
have ever seen, and another of al-
most proportionate size was follow-
ing. The dog would have tipped
the scales at a higher figure than
the woman I am sure. She was
seemingly care-free and at ease.
These were her bodyguards I pre-
sumed. I cannot figure out the use
of such monster dogs. "Susie", as
she called the lady-dog, seemed to be
friendly and well behaved, but the
man-dog was a bit crabbed and his
mistress kept hold of his rope con-
stantly.

Some well dressed and business-
like people were in the station, but
they were less plentiful than I had
ever seen in that busy place. There
was an air of seriousness pervading
the atmosphere. Not much polity
among even the well dressed and
the seemingly prosperous. Times
must be serious with all classes in
this time. And well it may be. I
feel sure that this condition will
pass soon, but ere it passes some
lessons are to be learned that will
help us to a higher purpose in life.
When these lessons are sufficiently
learned, then the One who controls
all things will remove His chasten-
ing rod from our midst.

Finally my train was announced
and just a few of us climbed the
stairway and entered the train. As
we proceeded on north over the I.
C. it looked as if the company was
running a special for this preacher
and one or two others. The passing
throng vanished, but the memory of
the various faces will linger for
many days. How many of them will
I ever meet again?

Mrs. Mary J. Tullos

At the home of her daughter, Mrs.
Alma Griffen, in Neshoba County,
Mrs. S. J. Tullos departed this life
January 18, 1931. She was before
her marriage to Rev. S. J. Tullos
Miss Mary Jane Merrell, born May
16, 1843. She was married Feb. 6,
1867. She joined the Baptist Church
at Good Hope when a girl and was
perhaps a member of New Black
Jack Church, Neshoba County, when
death came. Her remains were
buried in the Harmony Cemetery,
beside the body of her husband, who
died Nov. 28, 1893. She was 88
years old. She was a good woman
and loved by all. She has four sons,
—Martin, Walter, Merrell and In-
gram, and three daughters, Alma,
Ella and Dora,—living. Rev. W. W.
Kyzar conducted the burial services.

Notes and Comments

I note the death of Hagan Bre-
land, son of Dr. and Mrs. Orton
Breland and grandson of Rev. J. E.
Breland, of Neshoba County, last
week from the effects of a mule's
kick, followed by meningitis. His
age was three years.

The Baptist Bible Study Assem-
bly, which met at Central Church,
Grenada, Jan. 19, was well attended
and we had a good time studying
and discussing some chapters in the
book of Acts. Our study begins
with the 12th chapter next meeting,
the third Sunday in February. Of-
ficers elected for the year: R. L.
Breland, President; S. J. Rhodes,
Secretary; R. B. Patterson and P.

E. Fox form the program committee
for next meeting.

Rev. S. G. Pope goes from Shelby
to Centerville as pastor I notice in
the papers. From reports, he has
done a good work at Shelby since
he has been there. May he continue
to be blessed of the Lord.

This is no time to get panicky.
God is in the heavens and all is
well with the earth. Treat the Lord
and His work right and He will treat
us right. He always has, He always
will. If we have anything at all
let the Lord share His part with us
and soon the panic will be forgotten;
but if we fail Him now, the end of
the panic is not in sight. "Trust
in the Lord, and do good; so shalt
thou dwell in the land, and verily
thou shalt be fed". Now, it is fine
to have a promise like that, and
finer still to know that it is true.
It was never known to fail. Let us
all try it this year and see what
God has in store for us.

The Scuna Valley W. M. S., near
Coffeeville, has voted to plant two
or three acres for the Lord this year
and work it themselves. These wom-
en have it in their heart to see a
splendid house of worship erected
on the plot of land recently pur-
chased by them for that purpose.
Hard times have not scared them
yet. God helps them who help them-
selves.

The Coffeeville W. M. U. recently
completed the study of "A Decade
of W. M. U. Work" and will soon
begin on a book on prayer. This
band of women try to study two
books each year. That is com-
mendable. They want to know, and
are also doing.

A letter from Miss Clayton Mik-
ell, of Silver Creek, recently spoke
highly of Rev. Earl M. Ferrell, a
former pastor there. He and his
family are at the Southwestern Sem-
inary, Fort Worth. He is open for
work in Mississippi.

A MISSIONARY'S ESTIMATE OF GANDHI

A new subscriber to "The King's
Business," writing from India, gives
the following interesting estimate of
Gandhi and his work:

"May I, as a missionary of nearly
thirty-eight years' experience in In-
dia, put in a word concerning Gan-
dhi? I am distressed at the attitude
of overseas journalists. Gandhi is a
visionary, one who has undoubtedly
the readiness of speech common to
Indians, which gift has brought him
vast sums of money—for which he
never accounts to the public. He is
entirely without gratitude to the
Empire to which he owes every ad-
vantage, educational and otherwise,
of his life. In India we have be-
come familiar with him as an agi-
tator for a suicidal policy, who seeks
retirement or arrest directly he re-
alizes his enterprise a failure, and
thus proves himself an arrant cow-
ard, leaving always behind him a
trail of bloodshed and murder. As
missionaries our work continues un-
touched by such unrest. In Madras
last week an old Helugu military
pensioner, a Roman Catholic, sit-
ting by my side in the motor bus,
asked if I did not think Gandhi was

PATENTS

Time counts in applying for pat-
ents. Don't risk delay in protect-
ing your ideas. Send sketch or
model for instructions or write for
FREE book, "How to Obtain a
Patent" and "Record of Invention"
form. No charge for information
on how to proceed. Communications
strictly confidential. Prompt, care-
ful, efficient service. Clarence A.
O'Brien, Registered Patent Attor-
ney, 313-B, Security Savings and
Comm'l Bank Building (directly
across street from Patent Office)
Washington, D. C.

(an) Antichrist. The poor lepers in
the asylums, the consumptives of the
hospitals, welcome the Gospel as be-
fore; they would not get it if Gand-
hi had his way and the white mis-
sionaries left India.—The King's
Business.

—BR—

Brother M. E. Perry writes from
Stafford Springs, Miss.:

I left Oklahoma last Saturday at
noon and arrived home Monday
morning. Sure seems good to be
back in the good old State of Mis-
sissippi. I was an interested read-
er of the Record all the time I was
in the west.

I want to get back into the field of
evangelism as singer. Also will be
well enough trained at this time to
do Sunday School and B. Y. P. U.
training school work. In connection
with my evangelistic work I now do
chalk talking that has proven very
successful in the meetings I have
held in the last two years.

—RR—

Old Gentleman: "You are rather
young to be left in charge of a chem-
ist's shop, my lad. Have you any
diplomas?"

Shop Assistant: "Er-no, sir; but
we have a preparation of our own
that's just as good."

*Healing
Humanity's
Sins*

A True
Hospital
Story

During December we gave 91
persons free service, which cost
the Hospital \$4,255.77.

Actual receipts for Charity
during the month amounted to
\$99.75.

An insurance firm gave
\$50.00, an employee of the Hos-
pital gave \$25.00, two churches
sent in \$3.75, and five persons
sent \$21.00, which makes the
total of \$99.75.

It is necessary for a Hospital
to do a certain amount of free
work. We beg for help in this
Christian ministry. It is an
opportunity for real service.

Loring Britton

SOUTHERN BAPTIST
HOSPITAL
New Orleans, Louisiana

The Sunday School Department

SUNDAY SCHOOL LESSON

For

Feb. 1, 1931

Prepared by

L. D. Posey, Itta Bena, Miss.

Subject: Jesus the Great Physician.

Golden Text: Surely he hath borne our griefs and carried our sorrows. Isaiah 53:4.

For the best understanding of this lesson, read Luke 4:14-44; 5:12-26.

Introduction

It is a fine thing to study the life of Jesus straight through one of the gospels, but care needs to be exercised lest we draw wrong conclusions. No one of the writers gives us all the facts of the life of our Lord. Correct dates are not essential to faith in Christ, but they are essential to our best knowledge and understanding of his life and work.

The incidents of the lesson before us are nearly eighteen months later in the life of Christ than were those of our last lesson. That does not mean that Jesus had been idle all that time; but in the Providence of God he did not see fit to have Luke record the work of those eighteen months. The last lesson was about February, A.D. 27; this one about May or June of the next year. Between these dates, Jesus had selected his first disciples, and attended the marriage in Cana of Galilee. From there he went to the feast in Jerusalem, came in contact with Nicodemus, did the work of his Judean ministry, returned to Galilee through Samaria, met the Samaritan woman at Jacob's well, saved her and then preached two days in the city of Samaria. After that, he toured Galilee in what is called his first Galilean ministry, then attended the unknown feast in Jerusalem, at which time he healed the man at the pool of Bethesda. After that he went back into Galilee and to Nazareth and taught in the synagogue, and for which teaching the people wanted to kill him. From there he went to Capernaum, and soon after the events of today's lesson occurred.

The Lesson Studied

In the lesson for this date, Jesus is presented as the Great Physician. That is true of him in every way. He healed both soul and body of many while here on earth, and will ultimately heal what we call "nature", of the blight of sin.

In this lesson, we are confronted with two questions over which the critics have laughed through all the ages, and which have been used to try to slander Christ. These questions are miracles of healing, and the demonization of human beings. The Modernists,—and the evolutionists, are also Modernists,—say there is no such thing as a miracle; and that what Jesus did was by natural means, or by deception in the way of accommodating himself to the "foggy" ideas of the time. To teach such stuff as that, is to teach that Jesus was an impostor and hypocrite, and not the Son of God. Such teaching is slander and blasphemy. If Jesus is such as the Modernists

teach, then he is unworthy to have his name perpetuated, and it would be a disgrace to wear it. Yet these same Modernists boast that they are Christians, and many of them pose at the head of Christian institutions and use Christian "meal tickets". "O Consistency! where art thou?"

The other thing charged against Christ is that these demonized persons were just crazy, not the victims of demons at all. Fortunately, we have "expert evidence", even the testimony of a "scientist" corroborating the orthodox teaching of the New Testament. Dr. Howard A. Kelly, the famous surgeon of Johns Hopkins University, who has been honored by learned societies in America and Europe as have few men of our day, is himself a Greek scholar of repute, and has made a special study in Greek of the gospel of Luke, who was himself one of the great physicians of his day, and was born into the world about the time Jesus was. Many of the eye-witnesses to the miracles of Jesus were living when Luke wrote his gospel, and we learn from his own pen that he made diligent investigations to learn all the truth about the things which he wrote. Luke 1:1-4. Dr. Kelly, I am informed, is a devout member of the Methodist Episcopal Church. His testimony is certainly worthy of consideration. He says Luke's use of Greek medical terms shows him to have been a thoroughly capable and scientific physician; one who was well able to discern the difference between a lunatic and a demonized person. Also, he knew the difference between instantaneous healing by miracle by Jesus, and the slow process of cure by medical treatment. Now when a scientist who is a Christian and a Greek scholar finds in the study of Luke's gospel in Greek, overwhelming evidence that persons possessed by demons were made free by Jesus driving those demons out by his simple word of command; and when persons violently ill of a common malady were cured instantly and given strength to go at once to the daily duties of life and not require weeks for regaining strength, what stronger evidence could be asked in support of the orthodox teachings of the New Testament?

But in addition to the foregoing, we have the evidence of Josephus, the great Jewish historian who wrote soon after the death of Christ, bore testimony to the fact that some persons were demonized. See Ant. vi. 8.2; viii. 2-5; War vii. 6.

We also have the testimony of Alfred Edersheim, a great Jewish scholar who was converted to Christianity, and ordained to the Presbyterian ministry in 1846, and spent the remainder of his life preaching and writing on the Life and Times of Jesus the Messiah, and kindred subjects. He bears unwavering testimony to the correctness of Luke's writings.

The importance of this lesson demands more space for discussion

than I have at my disposal. But one question demands attention: Why demonized persons in the days of Jesus and none since? Let me answer the last part of the question first. Our missionaries on foreign fields testify that they some times come in contact with persons there, who to all appearances are in exactly the condition of those described in the New Testament.

Now the answer to the first part of the question is this: When Jesus was here in human form, making ready for the overthrow of Satan and his kingdom, and the establishment of his own kingdom, the Devil through his agents,—demons,—took possession of human beings and acknowledged him to be "the Holy One of God", Luke 4:34, in an effort to make the world believe that Jesus was in league with the Devil. In support of this, I offer the fact that he succeeded to the point that the Pharisees actually accused him of casting out demons by Beelzebub the prince of demons. In modern times he uses the same methods in foreign fields, to make the natives hate the missionaries, and where the work is new. Where Christianity is established, the Devil prefers to work through Russellites, Eddyites and Modernists.

Conclusion

In conclusion, let me say that I have dealt with this lesson as I have in order to try to help the average teacher when he or she goes before the class with this, one of the hardest lessons in the New Testament. I would like for that teacher to be able to answer intelligently the questions that will be raised in that lesson.

—BR—

Meeting of the T. E. L. Class, Morton, Miss.

Mrs. Bowman and Mrs. Sessions entertained at the regular business and social meeting in the home of Mrs. Bowman with nineteen members present. Mrs. Jones, the president, took charge of the devotional, reading II Cor. 13:5, Deut. 3:6 and stressing the importance of improving our work by looking at our mistakes of the past.

Since Mrs. L. L. Townsend has recently been elected Superintendent of the Intermediate Department, Mrs. Jack Lee was elected to fill her place as substitute for Mrs. Myer Lovett, teacher of the girls' class in the Intermediate Department.

First Vice-President, Mrs. Bunytn, had a splendid report; every absentee had been communicated with. Third Vice-President, Mrs. Henderson, gave an interesting report of her work.

A letter of appreciation of our Pastor, Bro. W. L. Meadows, from the T. E. L. class, written by Mrs. N. T. Stuart and Mrs. Jones, was read and on motion became part of the Minutes.

At the close of the meetings Mrs. Stuart, our beloved teacher, brought us a message on "My Office and My Opportunity", which was an inspiration to all.

A happy social hour followed. The co-hostesses assisted by Mrs. B. M. Cooper served delicious refreshments, which were thoroughly enjoyed.

—Reporter.

CALVARY'S DEDICATION WEEK

Calvary Baptist Church is well known in New York City. It came into existence more than eighty years ago. Its real prominence began in 1870, when Dr. MacArthur became the pastor and continued in that position for forty-two years.

Some time after his resignation Dr. John Roach Straton became the pastor and remained eleven years until his death. He drew large congregations and attracted much attention, and was often quoted in the daily press of the city, some times to criticize and sometimes to commend. For more than a year he wrote a weekly editorial for Hearst, which he used in several of his publications.

The present pastor is Rev. W. H. Houghton, formerly of the Tabernacle in Atlanta. This is Dedication week for their new building which has been erected by a New York corporation in the form of a great apartment house with more than a dozen stories, but for the uses of the church they have provided a splendid auditorium, prayer meeting chapel, Sunday School rooms, and an apartment for the pastor, and all this is done without expense to the church.

For several Sundays I have been attending services at Calvary and I have been greatly impressed by the unique situation. Congregations are large and enthusiastic. In fact at night the large auditorium is packed and the music of the splendid new organ and the singing of the volunteer choir of sixty voices add much to the interest and the attraction of the occasion.

Dr. Houghton has a rare opportunity and a very great responsibility but he seems to be equal to the situation.

It seems to me that a revival spirit is already beginning to manifest itself. A recent Sunday night a great congregation was moved to tears by a service that seemed to be dominated by the Holy Spirit and eight were baptized and ten others joined for baptism.

A real spiritual revival can only come in answer to prayer and for this reason I plead with all who read these words to pray for Calvary Church and Dr. Houghton that they may come to New York City a genuine spiritual revival. There have been indications recently at the Ministers' Conference that there is real yearning in the hearts of the pastors for a revival in this city. Won't you join these pastors in prayer for this great blessing? God is more interested in this matter than we are but He cannot move without our prayers. Will you one of His praying saints to make it possible for Him to send a revival to New York City?

—John H. Eager.

New York City.

—BR—

Herron: "What does it mean when they throw an egg at an actor?"

Carleton: "It means they want him to beat it."

—BR—

Penick: "Young lady, why were you late at class?"

McClure: "Well, you see, my stockings are guaranteed against running."

UNUSUAL MAGAZINE CATALOG

One of the most unusual catalogs ever printed in the South is the new publication issued by Coker's Pedigreed Seed Co., of Hartsville, S. C. This company, located in a little South Carolina town, has won world-wide recognition through its wonderful work in the scientific breeding of plants for agricultural purposes. From Russia, South Africa, India and almost every section of the globe, as well as from all over the United States, thousands of visitors have come to Hartsville to learn from the accomplishments of the Coker plant breeding staff. Men of national and inter-national note have come here to see the results of their scientific methods. Among the many distinguished American visitors have been included such men as Secretaries of Agriculture Houston and Jardine, Assistant Secretary Carl Vrooman, J. C. Penney, and many county agents and experiment station workers make annual pilgrimages to Hartsville.

At the Coker plant they grow each year the seeds of thousands of cotton, grain, corn, tobacco and other economic plants in separate rows. They eliminate the less productive and plant the seed of the most productive rows of highest quality the next year in separate blocks, testing each of these new strains in accurately conducted variety tests. After three or four years of this accurate testing and elimination the one strain of each variety which has produced greatest money value is grown on a large scale and the seed are sold. The results of this work thus far has been to add millions of dollars profit to southern farmers. It has added appreciably to the length and value of the North Carolina, South Carolina and Georgia cotton crops within the past three years and is furnishing the mills a large proportion of their raw material from home sources instead of from distant western states. Many who are thoroughly familiar with their work say that their efforts have done more for the farmers of the eastern half of the cotton belt than all other educational work.

The work of the Coker plant breeders proves its value in actual results. For example, ever since the first Five Acre Cotton Contest was held in South Carolina five years ago, Coker cottons have won every first prize, and most of the smaller prizes. The first prize winners have

all produced an average of more than two bales of premium cotton per acre. Coker cottons enable farmers to increase their yields, and at the same time to produce just the type of fibre that is most in demand and brings an extra price.

The new Coker magazine catalog not only illustrates and describes Coker products, but contains numerous articles written by outstanding agricultural leaders. The problems of southern agriculture are analyzed, better methods of farming are suggested, results of various tests are reported, and Coker plant breeding experts describe their activities in articles that read like romance.

This remarkable catalog is a credit to a great organization, and will prove invaluable to all who are interested in the agricultural progress of the South and to every farmer who is interested in improving his own prosperity. Readers of The Baptist Record may secure copies free of charge by addressing Coker's Pedigreed Seed Company, Box C., Hartsville, S. C.

SHOW YOUR STUFF

"Nineteen-Thirty did you dirty,"

Did I hear you say?

Don't be yellow, dear old fellow,
Show your stuff today.

Cease your whining, stars are shining,
Skies are tinted, too,

Not a whimper, tame your temper,
Only babies boo.

Prove your mettle; like a kettle,
Sing above the blaze.

Quit your quaking, New Year's breaking,
Greet the golden days.

Why remember drear December?

Soon the birds will sing.

Scorn to wailow; like the swallow,
Rise on radiant wing.

Make your troubles burst like bubbles,
Sing a gallant song;

Arm for action, fear no faction,
Speed your soul along.

Be a hero, though a Nero

Seek to bar your way;

Make each minute work to win it
When you plunge for prey.

May the miller, trader, tiller

Battle for their rights,

Till the toilers slay the spoilers
With their bitter blights.

Let the worker link the shirker

With the thief in jail.

Let depression end its session

Like a worn-out tale.

Let each rafter ring with laughter

From two billion throats.

May the New Year warble, dew-clear

None but happy notes.

"Nineteen-Thirty did you dirty,"

Did I hear you sneer?

Ancient troubles are but bubbles,
Greet the glad New Year!

—David E. Guyton,

Blue Mountain, Miss.

—BR—

Truman: "There is one thing I can't eat for breakfast."

J. S. Bell: "What is it?"

Truman: "Supper."

WILLIE—A HOSPITAL STORY

(By Louis J. Bristow, Supt.)

It was a night or two before Christmas while he was selling papers at a busy corner two blocks from the Baptist Hospital in New Orleans, that he was struck by an automobile. I was called in to see him as he lay motionless and unconscious on the examining table. No one knew his name, or whether he had a home, or a mother. He appeared to be about eleven years old, and wore a newsboys apron. An interne found 16 cents in pennies in the apron pocket. An examination showed a fracture of his right leg and a multiple fracture of the skull. The child's face was horribly bruised and discolored, as was his body also. The right foot had an ugly bleeding wound at the ankle. Poor little fellow—the doctor said probably he would die.

Who was he? Should the little newsboy die here in this Christian hospital unknown while possibly his mother and little sisters were waiting at home for him? Was he out this rainy night selling papers trying to earn something for their Christmas?

Such thoughts troubled me and I sent a negro boy to the corner to ask other newsboys to come to the Hospital to identify the little fellow. A tiny illy-dressed boy came. Yes, he knew him, "His name is Willie," he said: but beyond that he knew not. Further questioning elicited the information that "Willie" probably lived on Tchoupitoulas Street, in a certain neighborhood, though the house number or block was not known. Police aid was secured, and within an hour the mother had been located and brought to the Hospital.

All night we watched Willie. Nurses and doctors did what they could to save his life and next day he re-

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NIGHT COUGHING

Quick and Safe
Way To Stop It!

Whatever it is due to—cold, catarrhal condition of the throat, dust irritations or smoking—night coughing can and should be stopped! Nothing will pull you down faster, for it not only deprives you of needed sleep, but it tears you to pieces.

At the first sign of a cough, take good old "Piso's for Coughs." It does the five things necessary to stop a cough and repair the damage done. It checks the cough spasm, loosens the mucus, opens the air passages and soothes the inflamed tissues. At the same time, it has a tonic value that tends to build up what the cough tears down. Only Piso's supplies these five vital effects and it contains no opiates and does not upset the stomach. Safe to give even to babies. All druggists sell Piso's in 35c and 60c sizes. Be sure you get "Piso's for Coughs."

gained consciousness, and it was said he would live. Of course it will be a long, long time before Willie walks, but in the mercy of God he will live: and by next Christmas perhaps he will be able to help mother with Christmas cheer for the other little ones in his home.

Isn't it a fine thing to have part in such a ministry of mercy? All who aid us in healing humanity's hurt had part in helping Willie.

New Orleans.

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OTHINE DOUBLE STRENGTH

The Children's Circle

Mrs. P. I. Lipsey

Bible Story No. 5: Jan 29th
The Raising of Jarius' Daughter:
Luke 8:41-42, 49-56.

When Jesus went back to his home at Capernaum after casting out the demons from the man at Gadara, a man who was in great trouble came to meet him. His name was Jarius, and he had in charge the services at the synagogue, or church. But he was not thinking of that now, for his dear little only daughter, 12 years old, was very sick, and he was hastening to look for the great doctor who had already healed sick people at Capernaum. Jarius begged Jesus to come to his house, for his little girl was dying. But as they were going, they were delayed by the coming of a poor, sick woman to be healed, and as perhaps the poor father said in his heart, "She may be already gone," his servants came and told him it was too late, she was dead. Jesus, too, heard what they said, and he said, "Don't be so distressed, so sorry: if you believe in me, she's going to be made well." So they went on and into the house. There they found already the people who were generally hired to go to places of death, and mourn and cry and play on instruments, but Jesus told them this was not like the death they knew, but like a sleep from which she would awake. He allowed only his three dear friends, Peter and James and John, with the father and mother, to go in with him. Taking the little girl's hand, he said to her, "Little girl, get up," and immediately the dead child's spirit came back to her, and she sat up. Don't you know her mother and father were happy? Maybe to prove that she was alive, maybe to give them something to do for her, he told them she needed something to eat.

This is a very wonderful thing, one of the three times that we are told Jesus raised persons from the dead.

Questions

1. What did Jarius expect this great doctor to do for him?
2. Why was he in a hurry to get home with Jesus?
3. How do you know that this girl really was dead?
4. Why did He tell them to give her something to eat?

My Dear Children:

Since sending our last money to Bro. Miller at the Orphanage, I have received a letter from him, telling what they have been doing there lately. Is it not fine to know that every child there has had teeth worked on, and has a certificate saying the teeth are all right? Did you know that forty children who were thin and weakly have gained weight until they are now almost as heavy as most children? And all children who have anything the matter with their eyes are having eye-treatment given them free. Some are in need of eye-glasses, ten children, I think: perhaps our money will be used for getting them. Another piece of good news is that they now are using gas from their own gas well in furnace, cooking stove, and Bro. Miller's home.

We have another little member, Jimmie Weatherall, sending answers to our Bible story questions. We are glad to have them, and I am sending him some stamps. We will be pleased to have others to answer them. With love,

Mrs. Lipsey.

Ackerman, Jan. 17, 1931.

Dear Mrs. Lipsey:

As it has been months since I have written to the Children's Page, I thought I would write, and send a little to the orphans. I am eleven

years old, and am very small to my age, I weigh sixty-six pounds, am in the seventh grade at Chester High School. I am sending answers for Bible Study No. 3. A little friend, Jimmie Weatherall.

1. Two places on the Galilee Sea, are Gamala and Gerges.

2. They were not in danger for Jesus was with them.

3. When the disciples awoke him they expected him to save them.

4. They had seen Him cure people, to the blind he gave sight, the lame walked, the deaf hear, and cleansed the lepers.

5. This proved him to be "God the Most High."

It's nice that a boy doesn't have to be so big to be in the seventh grade, Jimmie. That sounds mighty good to me. Thank you, and don't wait months next time.

Slate Spring, Jan. 19, 1931.

Dear Mrs. Lipsey:

I enjoy reading the Bible Studies and have looked up answers to each one and I'm sending answers to lesson No. 3. I hope I am right. (1) Capernaum to Chorazin. (2) No. (3) Save them. (4) They had seen Jesus turn the water into wine. (5) It proved him to be the Saviour. I am reading Hurlburt's Life of Christ now. I have read nearly a hundred chapters and I enjoy it very much. I read one or more chapters nearly every day. My birthday will soon be here and I will be eleven (March 11th). Who has my birthday? I wish I could send some money to the orphans but I don't have any now. Our money is all in a closed bank—maybe times will get better soon. My daddy is still in bed all the time, but we are glad to have him with us. We take it time about staying with him when mamma goes to church. Sister Lilla Velma is staying with our Aunt going to School this winter. We are always so glad when she comes home, we haven't seen her since Xmas. Old Santy was real nice to us. I will close with much love to all,

Sarah Edd Pittman.

I have a birthday in March, too, Sarah, about 13 days after yours.—I appreciate these letters from you and James, and do hope that times may soon be better, and Daddy well again.

Dear Mrs. Lipsey:

I am sick with cold today and Mamma won't let me be out of the house. I play with my ABC blocks that Santy brought me. I wanted him to bring me a tricycle but times are so hard I wrote him to just wait till next Xmas. I hope he will not forget it then, for I am tired doing without one so long.—But if times are still hard I'll be glad of just some more blocks so I can spell lots of words. Fay Earl helps me spell big words and we don't have enough letters and we use figures such as 0 for O, and 1 for I. I enjoy playing ball, too. Love to all,

James E. Pittman.

I hope you are well, now, James, and maybe outdoors playing ball in the bright sunshine. Maybe you will get the tricycle in good time. We have been sick at our house, too. Write again soon.

CLEVELAND

On Wednesday evening at the Prayer Hour, the First Baptist Church of Cleveland ordained two new deacons. These were Joe P. McCain and John F. Dowdy. These men are thoroughly worthy of the trust thus imposed and it is felt that the work of the church shall be greatly set forward by their

counsel and consecrated effort.

January has found our people with a strong determination to carry through great tasks this year. The stressful financial situation has appealed to the heroic in them, and they have made up their minds that there shall be no retrenchment anywhere in our work.

The Baptist Student Union is well organized and doing splendid work. The president of the college remarked recently that there was no organization on the campus, which equalled it in creating a wholesome atmosphere. The noon-day prayer service is well attended, and it does one's heart good to hear those earnest, sincere prayers uttered in behalf of those on the campus.

All departments of the church have outlined for themselves an aggressive program for the coming months. These things greatly delight all who are interested in the "Coming of the Kingdom."

—I. D. Eavenson, Pastor.

PRACTICE IT

Why should the unsaved thank God? Because of many blessings; but probably above all others for his plan of salvation. Whosoever will let him take the water of life.

Why should the saved thank God? First, probably, because God commanded it. Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ (Eph. 5:20). A close second, because we have so much to thank him for, blessings without number. Every good gift and every perfect gift is from above, and cometh down from the Father of lights. Probably above all others. Thanks be unto God for his unspeakable gift, Jesus, who is our righteousness, and sanctification, and redemption. Thank him for his abiding, directing and comforting presence. Thank him because all things work together for our good. Thank him for letting us serve him. Thank him when he permits us to suffer for him, knowing that our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. Thank him when things are to our liking. Thank him equally much when things are exactly opposite to our liking. Thank him for financial prosperity. Thank him equally much if every dollar is swept away. Thank him for our daily bread, for every meal, for every drink of water, for clothing, for health. Thank him equally much for unpreventable sickness and accidents. Thank him when we walk up against a "stone wall". Stand still and see the salvation of the Lord. When the Lord commands to go forward, go forward and watch the "stone wall" go. Thank him that at all times and under all conditions, my grace is sufficient for thee. Thank him for his Word, and search the Scriptures. Thy word is a lamp unto my feet and a light unto my path. Thank him for the privilege and power of prayer. The effectual, fervent prayer of a righteous man availeth much. Pray without ceasing.

Is it at first hard to thank God at all times for all things?

PRACTICE IT.

—One Who Practices It.

College Column

Highlights From S. T. C.

A general B. S. U. Meeting was held in College Auditorium Monday night, January 19. At this meeting a brief review of last quarter's work was given, and it was found that splendid work was done by the various unit organizations as well as the B. S. U. Council. Among the outstanding events were the visits of Mr. Frank H. Leavell, Southwide secretary, and of Miss Ethel F. McConnell, traveling secretary, to our campus. Miss McConnell conducted a very worthwhile study course in B. S. U. methods.

At this meeting, a most inspirational little play, entitled "The Leaven," was presented by the B. S. U. This depicted Every Youth as he goes off to college, how the various groups of students try to get him to join their gang, and, finally, how good triumphs and he becomes a consecrated worker for Christ. The play portrayed very vividly what the B. S. U. can do on a college campus if the students will cooperate.

Our B. S. U. cottage seems to be on a standstill at present, only the foundation having been laid, but it is hoped that work will be resumed soon and the nifty little cottage finished. When this is finished S. T. C. Baptist students can be justly proud of it for it will be one among the prettiest B. S. U. cottages on a college campus in the State.

B.S.U. Reporter,

Lucille Sikes.

A GRAVE ERROR

In a recent rotogravure section of a Mississippi newspaper one of the Mississippi College orchestras was entitled, "Mississippi College Dance Orchestra." This is due wholly to error on the part of the composer at the newspaper office. We have had for years a group of musicians who play popular selections for the class receptions and social events of the campus, but this group has not and will never appear at any dance. The orchestra was organized for the dual purpose of adding variety to the regular band program and for enjoyment at the campus receptions, banquets, etc. The personnel of the orchestra includes some of the most outstanding religious activity leaders of the college, and these men would not consent for a moment to appear at a dance. We feel that such an explanation is due our denomination and particularly the families and friends of the fellows involved. The college would not—if the fellows preferred to—permit one of its student organizations to appear in such a role.—C. E. S.

Waiter: "Mr. Brown's left his umbrella again. I believe he'd leave his head if it were loose."

Manager: "I dare say you're right. I heard him say only yesterday he was going to Switzerland for his lungs."

Dunn: "Just burned up a \$100 bill."

Mrs. Dunn: "Are you insane?"

Dunn: "Well, it's easier to burn than pay them."

B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

Newton County Associational B. Y. P. U. to Have Two Meetings This Quarter

Under the leadership of Vice-President Grover James, the Newton County Associational B. Y. P. U. is to hold two meetings this quarter. The first meeting will be in Decatur on Sunday afternoon, January 25; the second meeting will be in Hickory on the afternoon of Sunday, February 15th. The general plan is to have these meetings each quarter, holding one the fourth Sunday in the first month of the quarter for one district and the other the third Sunday in the second month of each quarter for the other district. This is an excellent plan and we feel sure these meetings will be well attended and will promote in a fine way the work of the B. Y. P. U. in that association.

1930 Report of Shady Grove B. A. U.

Average Enrollment, 15½; Average Attendance, 88%; On Time, 87%; Study Course, 100%; Daily Bible Readings, 98%; Studied Topics, 99%; On Program, 100%; Attending Preaching, 96%. General average for the entire twelve months, 96%. The Business meetings were held regularly each quarter and the Program planning meetings were held each month, the president presiding at each of these meetings. Three departmental socials and one general social where all unions participated were held. The union had 201 visitors during the year with 14 visits from the pastor. The union has been doing some extension work, having rendered one program as an entire union with different members of the union at other times serving on extension work programs. This being a small rural church many of the adults have made great sacrifices in order to help reach the standard for the year. Only few in number yet they have done splendid work in the union and for the community. While we give the report of adult union only, it needs to be said that each of the other unions in the church has also carried on a splendid work through the year. These with other rural church unions have disproved the statement that "It can't be done in the country".

We are happy to announce that Eugene Watts, member of the Junior B. Y. P. U. of Camden, has kept up his daily Bible readings for a year and has been awarded the Junior B. Y. P. U. Bible Readers Certificate. Let other Juniors follow his example.

Jackson County Associational B. Y. P. U. Reorganized

Sometimes they lapse, but they never die. The Jackson County Associational B. Y. P. U. has been reorganized with Bro. D. Hickman elected president. Bro. Hickman is pastor of the East Moss Point Church. The meeting was held last fifth Sunday when the organization

was re-started and the plan to meet each fifth Sunday, the next meeting to be with the Pascagoula Church the fifth Sunday in March. Bro. Hickman will have some good help from the members of the splendid unions of his own as well as the other churches in the association and we look forward to having some good reports from them. We are indebted to Miss Alderman for this report of the work.

Madison County Has Interesting Meeting

Although it was a bad day and some of the unions were not permitted to attend, the meeting in Canton of the Madison County Associational B. Y. P. U. was a splendid success with an attendance of sixty. The Canton, Farmhaven and Camden unions were represented. New officers were elected and Miss Christine Clark was elected president. Miss Clark has been serving splendidly as one of the officers of the Associational B. Y. P. U. and is well capable of serving in the capacity of president and will lead the unions in a worthy program. They meet the second Sunday in each quarter and through the winter months meet with the Canton Church for convenience. Their next meeting will be the second Sunday in April.

A-1 Honor Roll for Fourth Quarter 1930

General Organizations:
East McComb; Poplar Springs, Meridian; Davis Memorial, Jackson.

Adult Unions:
Fellowship, 15th Ave., Meridian; Union; Greenville; South McComb; New Sight, Lincoln County; Spencer, Griffith Memorial, Jackson; Fellowship and Service, Oxford; First, McComb; Shady Grove, Copiah County.

Senior Unions:
Zion Hill, Forrest County; New Sight, Lincoln County; Phalti, Jeff Davis County; Goodwater, Simpson County; Baldwin; Oral, Lamar County; Mt. Creek, Rankin County; Mt. Pleasant, Lincoln County; both unions, East McComb; Bethsaida, Neshoba County; Montgomery, Lincoln County; Charleston; Poplar Springs, Meridian; Macedonia, Simpson County; Tully McCrea, A. L. O'Brian, and J. L. Johnson, at Woman's College; Neshoba; Mt. Pleasant, Holmes County; Paynes; Toomsaba; Russell; Athens, Simpson County; 8th Ave., Meridian; Bogue Chitto; Salem, Greene County; Jewel, Davis Memorial, Jackson; Lexington; 41st Ave., Meridian; Camden.

Intermediate Unions:

Houston; First, Vicksburg; Calhoun City; College Hill, Calhoun County; Poplar Springs, Meridian; Kosciusko; Baldwin; Beaumont; Bogue Chitto; Roxie, Eudora, DeSoto County; Zion Hill, Forrest County; Live Wire, Davis Memorial, Jackson; Blue Bird, Shady Grove, Copiah County; Leavell, Griffith Memorial, Jackson; Ross, Brookha-

ven; First, Grenada; Green Light and Peppy Peppers, Union; Briar Hill, Rankin County.

Junior Unions:

New Sight, Lincoln County; Norfield; Baldwin; Hermanville; Calhoun City; Mt. Pleasant, Lincoln County; Perkinson; Poplar Springs, Meridian; Catchings; Utica; Kosciusko; Webb; Toomsaba; Winona; Hazlehurst; Shady Grove, Lincoln County; Shelby; Burnside; Liberty; Bethany, Lauderdale County; Boys, Mt. Olive; Patterson, Davis Memorial, Jackson; Climbers, Griffith Memorial, Jackson; Peppy Peppers and U Need Us, South McComb; 11 Year Old, First, McComb; Mt. Creek, Rankin County; Pastors Partners, 15th Ave., Meridian; Camden.

This gives us 90 A-1 unions for last quarter, the largest number we have ever had in any one quarter. We have a large number of unions reporting almost A-1, just missing the standard by a fraction. In one instance the union was 74 plus in attendance, just missing the standard by this fraction of one per cent. A number just missed it by not having their Business meeting with written reports from the officers. The reports from the above unions showed them A-1, we accept what your report shows, no more and no less.

We had 56 unions 100% in Giving to the church and missions; 32 who were 100% in Study Course; 1 100% in Daily Bible readings; 4 100% in attendance; 5 Junior unions 100% in Memory Work; and 6 General Organizations 100% in Preaching Attendance. Again we say that 1930 was our BEST YEAR so far, but we expect 1931 to surpass it.

The Durant Senior B. Y. P. U. reorganized on Monday night, October 6th. The following officers were elected:

R. S. Dunn, Jr., President; Jessie Brown, Vice-President; Lauree Durham, Corresponding Secretary; Fannie Robinson, Daily Bible Leader; Kathryn Taylor, Pianist; Hazel Holmes, Treasurer; Lois Hutchinson, Recording Secretary; Robert Ray and Annie Robertson, Group Captains.

I'm sure it may be said that we have made quite a success of this organization. We now have twenty-six active members who are wholeheartedly interested in this B. Y. P. U.

We enjoyed a delightful in-door weenie roast, January first.

In March we are to have a Study Course. This will be a great help to us and we look forward to this course with great pleasure.

Quarterly business and monthly program planning meeting was held Monday night, January 19th.

We are all proud to proclaim Mrs. C. W. Myers as our most efficient Leader. She is certainly a help to us in our work.

—Corresponding Secretary.

—BR—

TATE COUNTY W. M. S. ASSOCIATION

On Thursday, January 22nd, the Woman's Missionary Societies of Tate County Association convened in Senatobia for the regular quarterly session. The meeting was held in the Baptist Church, which was beautifully decorated with blooming

pot plants artistically arranged.

The business of the convention was capably handled by the County Superintendent, Mrs. R. E. Clark of Senatobia, and the routine affairs were disposed of with notable dispatch. Eight societies responded to roll call. Three of these have been recently organized, but were well represented by from nine to fourteen members. The new missionary societies are Evansville, Mt. Manor and Tyro.

We were also delighted to have with us some distinguished visitors from DeSoto, Marshall and Panola Counties. One state officer, several district officers and many visitors brought the enrolled attendance to one hundred.

The meeting opened with the W. M. U. hymn "Joy To The World", followed by our Watchword "THAT THE WORLD MAY KNOW" repeated in unison. Then the splendid devotional led by Mrs. M. S. Dougherty of Coldwater prepared us for the spiritual feast which we enjoyed throughout the day.

Miss Fannie Traylor, Jackson, our new state corresponding secretary, gave us a wonderful and inspiring lecture on the mission study book, "STEWARDSHIP IN THE LIFE OF WOMEN". Her talk touched our very souls and made us resolve to be the very kind of stewards our Master desires.

Mrs. Hudson's prayer and Rev. W. W. Grafton's lovely solo were truly a fitting climax to a wonderful morning program.

During the "fellowship period" we were delightfully entertained with two beautiful organ solos by Mrs. Reginald Moore, Senatobia.

Then we were served a bounteous and appetizing luncheon by the W. M. S. of Senatobia. The excellent menu delighted and appealed the inner man and appealed to our admiration for the beautiful in the attractively served plates.

At one o'clock the convention reconvened and the devotional was led in a sweet spiritual manner by Mrs. F. A. Smith of Senatobia. Then a round table discussion of the W. M. U. Standard of Excellence and the 1931 Year Book was led by Miss Traylor. The women were intensely interested in this discussion and much valuable information was obtained. At three-thirty the meeting closed with prayer by Rev. Morris of Holly Springs.

The Tate County W. M. S. is growing and progressing under the efficient leadership of Mrs. Clark and the splendid meeting Thursday filled the women with zeal and enthusiasm for greater achievements.

The next meeting of the Association will be in May with the W. M. S. of Arkabutla as hostess. The program is to be in charge of the young people. —Mrs. M. M. Powell.

—BR—

Not long since we were in a most gracious meeting with Pastor Fred B. Kinell and his good church at Monett, Mo. There were 36 additions to the church, 29 of them being for baptism. Brother Kinell and his good wife have done and are doing a most excellent work on that field, having been there something like 11 years. It was a real pleasure to work with my fellow school mate again.—Evangelist and Mrs. J. W. Hickerson.

A MIRACLE IN MODERN LIFE A REVIEW OF "GOD IN THE SLUMS"

By Commander Evangeline Booth
(Copyright 1931 Fleming H. Revell Co.)

As rats in a trap, men, women and children were drowned in the slums of London when the high winds from the storm-lashed North Sea swept up the river Thames and in the very heart of the teeming city made a sea of destruction of the waters that overflowed its banks. But let the author of this rare book tell the story.

A Salvation Army lassie approached a young man sitting at the back of a large meeting addressed by her father, William Booth. He looked disconsolate and unhappy. With gentle, winning courtesy she asked, "Can I help you in any way? Are you saved?" "Saved!" he retorted fiercely, "Why should I be saved? I am a reporter."

The author of this fascinating book is one who by his abilities rose from the rank of reporter to be the night editor of a London daily paper with a million or more circulation. One day he discovered that he was meant to be more than an editor. He was prompted to be himself.

We seek God in churches. We seek God in music. We seek God in art, in science, in the flowers of the field, the clouds of the sky, the waves of the sea, the trees of the forest, the song of the birds, and the glories of the mountains, the sun and the stars. We never seek God in the slums, but it was here Hugh Redwood found God, and God in the slums meant to him God in his soul.

The all-powerful gospel of God's boundless and irresistible love to all men however degraded, however impoverished, however desperate, broke upon him, not as a dogma, not as a sentiment, not as a sermon, but as the most astounding, absorbing, original and exclusive piece of "news" that had ever come under his trained observation.

This gospel was a fact that made the difference between unmentionable squalor and reasonable comfort, between indescribable dirt and habitual cleanliness, between unquotable blasphemy and humble reverence, between maddening remorse and the splendid sanity of an inspiring hope, between misery in the most tragic expression and happiness in the most glorious triumph over environment and heredity, between hell, here and hereafter, and heaven, here and hereafter. Never had it occurred to him that, as a newspaper man, it would be his fortune to come across such "a story" as this, and compared with it, the achievements of aviation, the sensations of sport, the rise and fall of governments, the wars and rumors of war, the revolutions and crimes and scandals that hitherto had provided his paper with headlines, faded into the normalcies of a back page. War? Here was the real war on which the future of mankind depends. Revolution? Here was the real emancipation from a cruel and oppressive autocracy of evil. Battle? Hugh Redwood found himself in the very foremost of the front trenches, fighting with the shock troops of the Lord of Hosts.

I am not surprised that already Great Britain has bought 120,000 copies of this book, and that from the royal family in the King's palace, to the high Churchman, the intelligentsia, and the man in the street, it is being read as the book of the hour. If ever there were a human document, genuine, and vivid and moving, we have it here. In these compelling pages, we can distinguish all the mingling melodies of the mighty symphony called life. There is the agony of tears. There is the ripple of laughter. There is the curse of hatred. There is the grace of blessing. Dickens never envisaged a degradation more appalling, nor St. Augustine or Wesley a redemption of the degraded more completely effective or more divinely lovely. We have the opposing ultimates—one hundred per cent sin and one hundred per cent salvation.

It is with a heart aroused to ineffable memories of arduous yet ennobling campaigns, fought to a finish in other days, that I have read these latest despatches by a war correspondent on the battlefield that I know so well. The slums in the English cities, here described in such intimate, such graphic language, are the slums into the very depths of which as a girl, I voluntarily plunged. It was amid these people, so fearfully tempted, that I spent my youth, and, knowing the inside of these saloons, having taken my stand on these chill and loveless pavements, having stood in their rags at the wickets of the pawn shops and been the only mourner by their side in the Potter's Field, I can testify that in these pages there is not a syllable of exaggeration. The "Darkest England" for which my father appealed has seen the dawn, but still awaits the day.

The story of victorious consecration tells itself. No need to point a moral. But if the Salvation Army stands for Prohibition, can you be surprised after reading in these pages an English journalist's account of what ravages liquor inflicts on England? If, moreover, we of the Blood-and Fire Flag are not ashamed of the Gospel of Christ, what wonder? It is power, and we cling to power. We are jealous of power, we claim power. We will have power. We wield power. For the power of God is unto salvation, and it is salvation of which the world today stands in unutterable and universal need.

THE OUTSTANDING POSITION OF CONVERSE COLLEGE

During the period following the Civil War when the South was absorbed in its historic struggle to rebuild broken fortunes and shattered social institutions, the dire pressure of wants resulted in pitifully inadequate educational facilities. During the same period the educational progress of the North was scarcely interrupted, and higher education for women was readily available. From these conditions there grew up an impression that young women who could afford the advantages of a college education must go North to get what they could not find in their own section. Today, although this sentiment has largely been dispelled, there are still many Southerners who do not fully realize the tremendous educational advance-

ment that has taken place in the South, and do not appreciate the fact that certain Southern Colleges for women offer the finest facilities to be found anywhere, plus the price-less advantage of our traditional southern culture.

Among women's colleges, one of the most highly standardized is Converse College at Spartanburg, S. C., founded twenty-five years after the surrender at Appomattox by a group of distinguished and courageous Southerners.

The high standing of Converse College is shown by the following facts: In 1912, Converse was granted membership in the Association of Colleges of the Southern States. In 1910 and again in 1920, the General Education Board expressed its high regard for this institution by making generous donations. In 1920, the Carnegie Foundation for the Advancement of Teaching placed Converse among its associated members. In 1921, the American Association of University Women admitted Converse to membership. In 1925, the Association of American Universities placed Converse upon its accredited list, thus conferring the highest academic distinction. In 1928, the National Association of Schools of Music was organized and the Converse College School of Music was made an institutional member.

In considering the education of their daughters, parents should learn of the advantages offered by this college of unquestioned leadership. Full information may be secured from President Robert P. Pell, Converse College, Spartanburg, S. C.

1930 A BUSY YEAR

During the year 1930 the writer was more wonderfully blessed, possibly, than any Gospel Singer in the world.

I had the great privilege of conducting the music in 23 revivals, visiting in more than 600 homes, 12 public schools, 5 hospitals, assisted in several funeral services, and numerous prayer meetings, children's services, Sunday School, and B. Y. P. U. meetings.

I saw more than 400 people unite with the several churches and 200 buried with Christ in baptism. The pastors and evangelists with whom I labored were the best to be found in the South. They were prayerful, congenial, inspirational, and ready at all times to lend a helping hand in my part of the services to make them the best and most effective. More than 50 invitations came for meetings during the year more than I could accept. I wish I could extend some of them through this new year 1931. To all and for all with whom I labored I am profoundly grateful and to my Heavenly Father I am so thankful that I have resolved within myself and pledged with Him to serve better this new year.

Brother Bryan Simmons and I go with Bro. Carroll Hamilton to Skene for a meeting this week. Pray for us.

May God bless and lead His people this year as never before and may we be willing to be used of Him as He willeth, is my prayer. Call me when I can serve at Clinton, Miss.

—Atley J. Cooper.

In Memoriam

IN LOVING MEMORY OF MY
DEAR HUSBAND, B. P. MOORE
Died December 30, 1928

As Time speeds on two years have passed
Since Death its gloom, its shadow cast
Within my home, where all seemed bright
And took from me a shining light.
I miss that light and ever will;
His vacant place there's none can fill.
Peaceful sleep, restful at last,
The world's weary troubles and trials
are passed.
In silence he suffered, with patience
he bore,
Till God called him home to suffer
no more.
What would I give his hand to clasp
His patient face to see,
To hear his voice, to see his smile
As in the days that used to be?
How I miss you none can tell.
Oh, so hard was the parting,
But I hope to meet you again
For I know in Heaven you dwell.
—Sadly Missed by Wife.

FIVE FUNERALS IN SEVEN DAYS

On last Sunday, Jan. 11, 1931, I buried Samuel W. Butler, age 58 years. He was first married to Dolie Cook. To them were born twelve children, six living and six dead. He then married Adeline May. He joined the Baptist Church at Sardis 40 years ago, remaining there until death. He was sick and suffered much for two and a half months. He was a good man, and had many friends. He said he was ready to go. He was buried at Sardis.

On Monday I buried William Varner at Pulaski. He was 63 years old. He married Miss Juda Eady, leaving four children. He was a member of the Methodist Church at Gascue Chapel. He was a good man, and had many friends. I was assisted by Brother Baggett, Methodist pastor at Homewood.

On Tuesday I buried Mrs. Sarah Jane Robinson Smith, age 68 years. She was the widow of Jobe Smith. She was the mother of fifteen children, twelve living and three dead. She had 44 living grandchildren, eight dead. She joined the Baptist Church at Harmony when a girl. She moved her membership to Crystal Springs, where she died. She was one of the greatest Christian women I ever knew. She leaves a host of fine children to bless the world. She was brought back to Liberty Cemetery and buried to await the resurrection.

On Thursday I buried Percy Hewood. He was married to Miss Alma Parker. They had no children. He joined the Baptist Church at Good Water when a young man, and later moved his membership to Burns, where he died. He died in the Baptist Hospital in Jackson. I was with him while he was crossing over. I never heard anyone talk as much and die so happy. He called his father, mother, brother, sisters, and wife, and told them to meet him

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in Heaven. He was buried at Good Water.

On Saturday I buried Mrs. Minnie Hughes Blackwell. She was the daughter of Calvin and Laura Hughes. She was married eleven years ago to Clarence Blackwell. She was the mother of five children, four living and one dead. She joined the Baptist Church at New Liberty while I was pastor, then moved her membership to Sardis. She died in the Baptist Hospital. I was with her in her operation. She had great faith in God; said she was ready to go. She was indeed a great woman. She was buried at Sardis.

—D. W. Moulder.

—BR—

ENDORSEMENT OF BIBLE STUDY

—O—

Upon the endorsement of the President, Mrs. A. J. Aven, and Miss M. M. Lackey, former Corresponding Secretary, of the book "Stack-Pole Bible Study", by Rev. G. W. Riley of Clinton, Miss., the State Executive Board of the B. W. M. U. voted to adopt the book as a Bible Study, giving proper credit for the study on their Mission Study Course. The book has been revised and enlarged. The Second Edition is just off the press, ready for use. The subjects for Special Study, are: 1. What Baptists Believe; 2. Christian Stewardship; 3. The Tithe; 4. Religion of Giving; 5. The Blood; 6. The Holy Spirit; 7. Prayer; 8. Faith; 9. Gospel Music. Price 50 cts. Orders of five or more sent to the author, 40 cts. each.

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TIMES ARE VERY HARD

We are having hard times in Texas; the streets are full of automobiles, going, as Will Rogers says, nowhere in particular, but in a great hurry to get there. The highways are so crowded with those in such a hurry that one is lucky to get home, once he is in the throng, without being run over or under. Times are so hard it is difficult to find parking places. We have only about one for every three persons in the state; if times were not so hard, we would all have an automobile, perhaps two or three.

We are right up against it; we saw a girl last week so hard up she did not have silk stockings, and rather than wear rayon she wore none at all; of the thousands of girls in Texas, it is almost unbelievable that one should have to do without silk stockings. But that is not all; cigarettes increased only about 5,000,000 packages in the state last year, whereas everybody knows consumption should have increased twice that much, and would have if times had not been so hard.

Times are very hard—we were able to obtain a seat at the movie after waiting only twenty minutes, when, by rights, should have had to wait at least an hour. The drug store got along with having to install only two extra fountains this summer, which shows how bad things really are. An extra showcase for lipsticks, two extra racks for confession magazines, and a lunch counter with equipment cut into the druggist's earnings and made him realize how hard times are.

To make things worse, every vacant lot has a miniature golf course or a parking lot on it, still one can hardly find a place to park, or play golf. Times are exceedingly hard. This way of building grandstands, movie theatres, stadiums and other places of amusement only half large enough to seat the crowds—it's an outrage that should be remedied at once.

Yes, times are hard; the grocer can hardly sell flour, fruits, meal or bacon because it takes all of his time to sell canned peaches, canned salmon, canned soup, canned meats and even canned applesauce. The dry goods merchants are crying because their bolts of gingham, muslin and denim remain on their shelves, while the clerks waste all their time selling such things as silk and rayon; the hardware store has no demand for plows, wagons, wire fencing and nails, but he cannot supply the demand for radios, electric percolators, vacuum cleaners, power trucks, hunting and fishing equipment and kindred goods.

And because times are so hard, do you think that with all the rest of the necessities we are giving up in order to retain our pleasures, we really should close up our churches and retrench on religion? Sacrifice and faith, too, are commodities ruled out by hard times, even if we must live by them.—The Evangel.

—BR—

UNION COUNTY S. S. WORK

A summary of Union County Sunday School Association for 1930 as presented in the annual report of John J. Wilson, the Associational

Missionary Uses Japanese Vaporizer to Get Concentrated Vapors of Vicks

"We use a great deal," writes Robert Stewart Spencer, Missionary at Fukuoka, Japan.



Mothers and babies Welfare Clinic, Haiju, Korea, leaving the church after their Christmas party, December, 1929.—Sent us by Dr. Marian B. Hall.

From his Mission Post in the Far East comes this description of a unique and effective use of Vicks VapoRub for colds:

"You may perhaps be interested in the way we use Vicks—used it very successfully but a few days since to check a threatening deep cold for Dorothy, our six-year-old. We have a vaporizer of Japanese make, in which an alcohol lamp heats a little kettle, and the steam from which, driven through a jet form a hot steam spray that can be breathed deep into the lungs. We put in the solution cup some of the Vicks in hot water. Result, the vaporized Vicks was inhaled deep in the lungs, and worked very effectively. We use Vicks a great deal. I always plan to carry a little box of Vicks in my suit case when on my long trips."

Vicks adapts itself to a great variety of uses for all types of colds in their various stages. At the beginning of a head cold, some Vicks should be placed up each nostril and snuffed well back. Also melt a teaspoonful

in an ordinary bowl of boiling water, (or place in any type of vaporizer) and inhale the vapors mixed with steam. Vicks vapors have a most remarkable effect in clearing the air-passages and relieving that "stuffed-up" feeling. For sore throat, place some Vicks on the tongue and allow it to trickle down the throat as it slowly melts.

At bedtime, in order to get its long continued, double effect during the night, rub Vicks vigorously over throat and chest, spread on liberal coating and cover with warm flannel. Vicks attacks the cold two ways at once: (1) through the skin like a poultice or plaster; and (2) its medicated vapors, released by body heat, are breathed in direct to irritated air-passages.

Long recognized as the ideal treatment for children's colds because it avoids "dosing," which so often upsets delicate digestions, actual use in millions of homes has proved Vicks equally effective for the colds of adults, too.

Superintendent, reveals the following facts:

No. Churches in Assn., 27; No. churches with S. S. Jan. 1st, 10; No. new S. S. organized during year, 13; No. churches without S. S. Dec. 31, 4; Enrollment of all S. S. Jan. 1st, 1082; Enrollment of all S. S. Dec. 31st, 2015; Average attendance of all S. S. for year, 1355; Possibilities of all S. S., 3290.

Excluding the Sunday school at New Albany, where there was little change, the enrollment increased during the year from 696 to 1641. The enrollment of the original nine schools increased by 120. The average attendance was 1125.

Mr. Wilson, the Associational Superintendent, is a layman who "travels" for an oil company during the week, and on Sunday "travels" for the Lord. He visits personally two or three churches each Sunday. He also holds a monthly meeting at some central place of the workers of the several Sunday schools. He has the cooperation of an efficient secretary, a corps of group superintendents, and most of the churches with their pastors. Especially has

he had the backing of his pastor, Rev. J. P. Kirkland, of New Albany. Watch Union County Grow!!

—Lloyd Garland.

—BR—

Two gentlemen were conversing in the smoking room of a trans-Atlantic steamship. One was a general, retired, in the U. S. Army. Waxing epigrammatical, the general said to his companion: "Yes, sir, this 'the pen is mightier than the sword' stuff is all rot! What author can boast of a position like mine and of as tidy a little fortune. And all through the wars, sir, and a little wise investment."

"Well," replied the other, "I can safely say that I am multi-millionaire—quite a bit more than your tidy little fortune. And so social position is certainly superior to yours. I guess that proves 'the pen is mightier than the sword.'" He leaned back with a look of satisfaction.

"But how, sir?" came the retort. "Surely you are not an author."

"Well, no. I can hardly read. I'm a Chicago pork packer."—California Pelican.

SOMETHING TO THINK ABOUT

In my Special Letter dated October 6, I suggested that later the nations would recognize the economic value of accumulating spiritual wealth but that they are not now in the mood to do so. Reports, which have since come to me, lead me to believe that such a time may, however, be much nearer than I had then thought. Apparently, people today are not only tired out physically, but are discouraged. They lack that faith which is essential to personal or national progress. Accompanying this lack of faith is a disrespect for law, order and experience. Children are self-sufficient of their parents; and parents are self-sufficient of their God. In fact, faith, to be effective, must be backed up by righteousness. Faith cannot be bought or quickly obtained when in trouble—like medicine. Faith must be acquired slowly, before it is needed—like education. Faith comes through patient devotion, right living and service to others.

A great mass of wage workers, executives and young business people have never before witnessed a severe business depression. Ever since Germany declared war in 1914—with the exception of a very short re-adjustment period after the war ended—there has been a constant demand for labor. Not only was the supply of available labor reduced by the war; but an extra amount of labor was needed for rehabilitation work. Moreover, the willingness of American and other investors to purchase liberally foreign bonds has provided the funds for such rehabilitation. Today the situation is entirely different. A new generation—too young to enter the war in 1914 to 1918—has swamped the labor markets of every country; the rehabilitation work has largely been completed; and owing to the reluctance of investors to buy more foreign bonds, no money is available for new work.

In view of the steady work and easy profits which the above described condition made possible, this new generation has felt sufficient in itself. Sabbath schools and churches have been neglected, family prayers have been given up, and Sunday has been made a common holiday. Hence, unlike previous generations, a large percentage of the people now unemployed, or losing money in business, have no faith upon which to fall back. When employed or making money, they did nothing to store up spiritual reserves and hence have none to draw upon, now that employment and profits have vanished. As a result, great masses of people are discouraged and know not where to turn. The material wealth upon which they solely depended has gone. They have no spiritual wealth upon which to draw and they are tired out physically.

What is true of individuals is also true of nations. This is especially illustrated by conditions in England. England's courage and stability during the past centuries have been due to her religious faith. Although this faith has often exhibited an intolerance which is a blot on her history, yet even these acts were reactions from an abnormal and misled religious belief. This faith, however, crude as it was, provided

the foundation for England's power, growth and prosperity. Furthermore, the lack of religious faith may be the real cause of England's present economic difficulties. Says a famous English correspondent, Albert Peel, in a recent article on England, entitled, "An Age Destitute of Faith":—

"The other day I listened to a group of public men discussing the religious outlook in Great Britain. They were all of them men with peculiar opportunities for observation, and all had some claim to speak with authority on the subject. Some of them held that Britain could still be called a Christian nation; some, that we should be wise to recognize that Britain was now pagan. But all agreed that the masses of the people now made no place for organized religion in their lives, and had no real religious faith. Many personal experiences were offered to illustrate the view generally accepted.

"The churches still throw their doors wide open, but the people pass them by as they rush to their pleasures. Car and char-a-banc, golf and other games, fill up the day of rest and meditation, and millions live through Sunday as they do through the rest of the week, and never think of God at all. Truly, we live in an age destitute of faith!

"Everywhere the same story is told, as every pastor could witness countless times over. One day it is a girl at college, who tells you that she is the only girl in her 'set' who ever thinks of going to church. The next it is a youth, who believes that prayer is but the projection of one's own desires, and that life is controlled by instincts. The next two young married people, who ordered their married life without the slightest reference to considerations other than the physical and the material.

"Twenty years ago Sunday schools were filled with children, whose parents, while perhaps making no religious profession themselves, yet believed that it was well that their children should be taught the elements of the Christian faith. Now, in British cities, at any rate, we are surrounded by children and by young people in their 'teens who have never been near either church or Sunday school."

If the above analysis of the situation is correct, certainly preachers and churches can render a wonderful service at this time, both in England and America. More religion—rather than more legislation—is the need of the hour. The solution of Britain's economic difficulties will come, as in the past, when a great religious revival sweeps the nation. This revival may be of a different form from those of 1880-1890, but its essential purpose—namely, to arouse the faith, purposes and ambitions of men to service—must be the same. Yea, I expect to see such a revival sweep Europe and America during the next decade. It seems inevitable to anyone who studies religious and economic history;—in fact, I discussed it in the first edition of my book, "Business Barometers", written in 1907. It has been repeated in each of the twenty-one editions since issued.

Hence, there is nothing new in the above observation. The law of Action and Reaction has always applied

to religious conditions as well as to economic conditions. The so called Cycle Theory (which I prefer to call the Spiral Theory, as the net result of each cycle is a real progress) underlies spiritual growth. There is nothing to worry about in the present situation. Both spiritual and economic conditions will recover and be better than ever in the past. Their inter-relation, however, should fearlessly be taught. People should understand that before prosperity can return there must be a renewed interest in the spiritual life by both individuals and nations. Nations should realize that the world has always possessed raw materials and labor; but has been prosperous only when the people have been actuated by a religious faith to use these resources for advancement and service. This is the law of life and now is the time when it should be taught in churches, schools, and colleges. Think it over.—Roger W. Babson.

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THE LOST AND THE SAVED

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Evangelically speaking there are only two classes of people, viz: The saved and the lost. There is no middle ground. People are not partly saved and partly lost. There is no such thing as one having a better chance to be saved than another; neither is there any such thing as some being more apt to be lost than others. Whether men believe it or not they are either saved now, and safe for all eternity to come, without a billionth part of a shadow of a chance of being lost; or else they are already lost now, without any chance of being saved except one way, which way will be told later.

Now there is no man perfectly good, "for all have sinned"; neither is there any man but what there is some good in him, "for there is no difference". Therefore if all men are sinners, and some of them are saved and some are lost, what is it that makes the difference? But before I tell what the difference is, I want to first tell what it is not.

It is not in moral character. Cornelius, the Centurion was "a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway"; but he was lost. How do I know? The angel of the Lord told him to send for Peter, "who shall tell thee words whereby thou and all thy house shall be saved". Saul of Tarsus could have boasted of his moral character: Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews, as touching the law a Pharisee, concerning zeal, persecuting the church; touching the righteousness which is in the law blameless"; yet Saul of Tarsus was lost. Then, on the other hand there was the woman at the well, who was as low-down in the depths of sin and shame as is possible for a human being to stoop. She was lost also. Then there was Zacchaeus, a notorious sinner, the rich Publican who was living in open rebellion against God, and in disregard to law, without any moral restraint. He also was lost. Yet the Publican and the harlot were not any more lost than was "devout" Cornelius, and "blameless" Saul. They were all lost, and equally lost. But something happened to all four of them

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—whose moral characters were much in contrast as possibly could be—and it was the same thing, that happened to each of them; and what did happen they were each of them saved. But after Cornelius was saved he was not any more saved than the adulterous woman of Samaria, neither was Saul of Tarsus any more saved than the wicked Zacchaeus. They were all—lost; and then they were (all four of them) saved. One moment, they were each of them lost; the next moment saved. What was the change that came into their lives that made the difference? It was one thing and only one thing that made the difference between life and death. Before they were saved and while they were lost they were out of Christ. But when they were saved and after they had been saved they were in Christ.

What did each of them do to get in Christ?

First they repented; that is, they had a change of mind toward God. Cornelius in his repentance had a change of mind saw that his conduct was as filthy rags in God's sight, and that he was also a sinner. Saul saw—which was repentance—that his blameless life was nothing but refuse in the sight of God, and that he was also a sinner. Zacchaeus saw that even though he was a hell-deserving sinner yet he was a subject of grace, and that was repentance. The Samaritan woman saw that God would "give eternal life even to her, as low-down as she was, and that was repentance. Neither of them ever had such a conception of God before. Second, that is, after the change of mind they believed on the Lord Jesus Christ, and that was all. "Verily, verily, I say unto you, he that believeth on Me hath everlasting life." Winona, Miss. —J. E. Heath.

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ST. CHARLES AVE. CHURCH

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I am glad to announce that at a largely attended meeting, Sunday Jan. 18th, of the St. Charles Avenue Baptist Church it unanimously called Dr. T. D. Brown, now secretary of the Arkansas State Baptist Board to become its pastor. Dr. Brown has accepted and assumes his duties February 1st, succeeding Dr. Carter Helm Jones, now of Murphreesboro, Tenn., who resigned last September.

It has been my privilege to act as pulpit supply since Dr. Jones left. During the past year, when owing to sickness and resignation, the church was without a pastor for six months it raised over \$31,000 and during the past 30 days there have been fourteen additions, five by baptism, and others awaiting baptism.

Dr. Brown has a wonderful opportunity in New Orleans and will be welcomed by an united and enthusiastic group of workers.

With last Sunday's "Self-Denial" offering the membership of St. Charles Church has given nearly \$2,000 to the Baptist Bible Institute "Emergency Appeal."—E. O. Sellers